

THE · STAR

An International Magazine

OCTOBER



1928

The Harvest-Tide of Life J. Krishnamurti

The Thieves of Time Lady Emily Lutyens

The Right to Interpret E. A. Wodehouse, M. A.

Capital Punishment Clarence Darrow

The Delphic Sisterhood Claude Bragdon



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THE STAR

THE STAR is an international magazine published simultaneously in twenty countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portuguese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

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PURPOSE

To proclaim the message of Krishnamurti the World-Teacher, and to create order out of the centuries of chaos and bring about the true and harmonious understanding of life. The essence of this message is Happiness through Liberation.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
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The Search of the Beloved

By J. KRISHNAMURTI



friend,
I show the way
That shall open thy heart
To the welcome of thy Beloved.
As the precious metal

Is found at great depths
And for the discovery thereof
Thou must delve deep down
Into the heart of the world,
So thou must,
If thou wouldst behold
The face of the Beloved,
Dive deep within thy heart,
And tear aside
The veil upon veil
That hides the Glory,
The Light of thy life.

As a fire
Is covered o'er
With thick smoke
Before it shall burst forth
Into a roaring flame,
So, O friend,
Thy heart and mind
Are in a cloud of darkness
That can be dispelled
Only by the desire
Of thy deep purpose.

O friend,
Thy Beloved,
The desire of thy heart,
Is my well-Beloved.

In times past
There was a veil
That separated Him from myself,
But now
I have destroyed
This separation
And welcomed Him into my heart.
He abideth there
And I am consumed
With His love.

I tell thee
That my well-Beloved
Is the Beloved of all.
He and I are one,
We are inseparable,
Eternal and everlasting.
Yea,
I have found the way
That shall offer unto thee the ecstasy
Of purpose,
That shall unfold unto thee the beauty
Of life,
That shall give happiness
Unto all,
That shall bring unto thee the comfort
Of truth.

As the spark
That shall give warmth
Is hid among the grey ashes,
So, O friend,
The light

Which shall guide thee
Is concealed
Under the dust
Of thine experience.

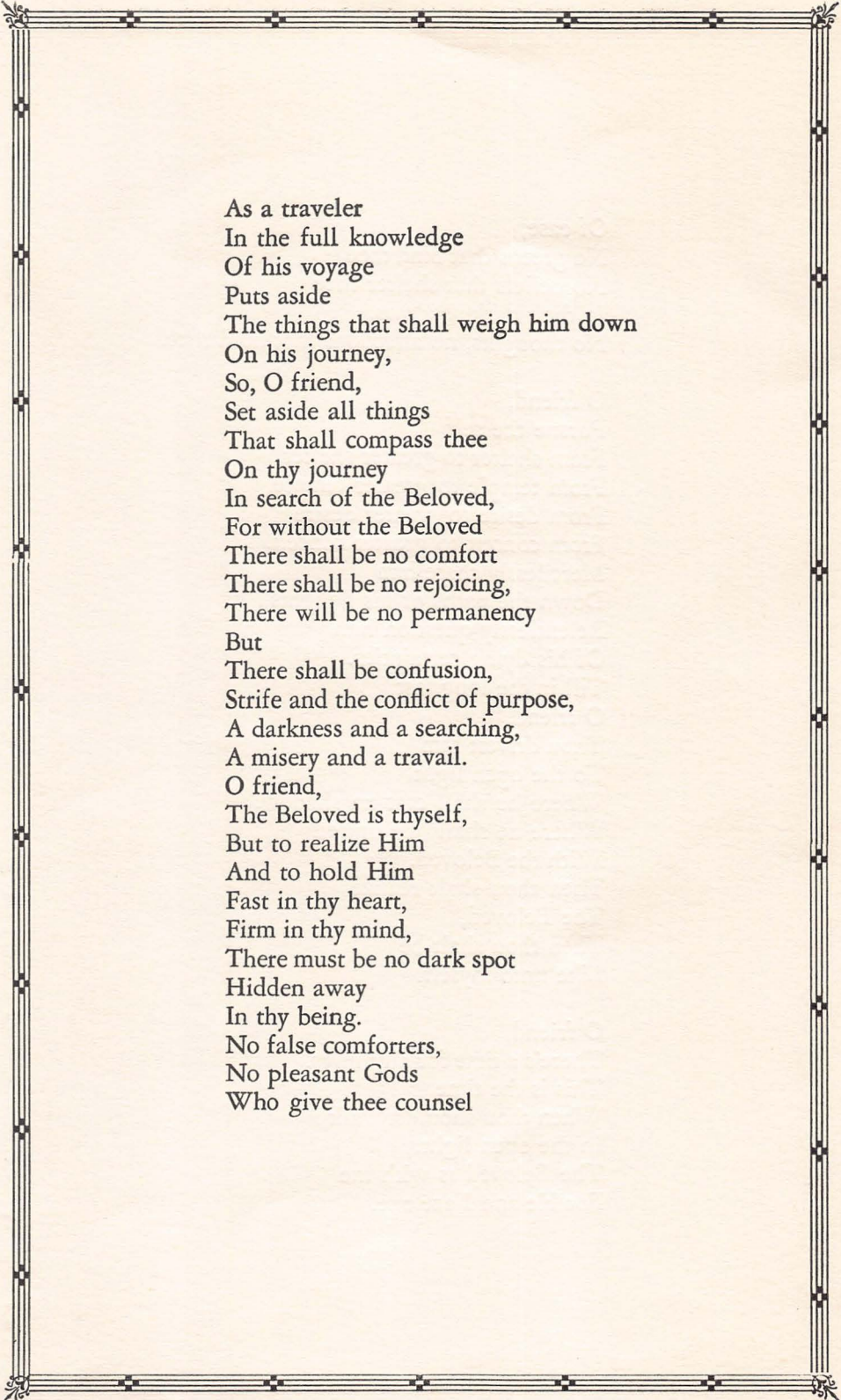
O friend,
Wait not for the dark shadows
That shall fill the valley,
Cutting off
The sunlit view of the mountain,
For by the light of day
Thou canst see the path
That shall lead thee
To the great heights,
Where the mists of life
Shall not confuse thee.
This is the time
When thou shouldst walk
In the open light.
The Beloved is with thee,
For He and I are One.

O friend,
As in the time of winter
Thou canst not sow the seeds
That shall give thee
The food for the coming year,
So in time of darkness,
Strife and confusion,
Thou canst not lay up
The lasting happiness
That shall be the wellspring
Of thy life.

O friend,
As in the springtime
When every seed
Shall shoot forth
To the glory of its fulfilment,
So in the days
Of thy great rejoicing
Every deed of thy thought,
Every action of thy feeling
Shall come forth
To its full fruition,
And it shall give thee
The burden thereof.

O friend,
As in the time of decay,
How sad it is
That the green foliage
Should wither and die,
So grievous it is
That in the time of desolation
There be none to deliver thee
From the shadows of thy creation.

O friend,
There is a time for all things.
This is the time
When thou shouldst walk
In the open light.
The Beloved is with thee
For He and I are one.



As a traveler
In the full knowledge
Of his voyage
Puts aside
The things that shall weigh him down
On his journey,
So, O friend,
Set aside all things
That shall compass thee
On thy journey
In search of the Beloved,
For without the Beloved
There shall be no comfort
There shall be no rejoicing,
There will be no permanency
But
There shall be confusion,
Strife and the conflict of purpose,
A darkness and a searching,
A misery and a travail.
O friend,
The Beloved is thyself,
But to realize Him
And to hold Him
Fast in thy heart,
Firm in thy mind,
There must be no dark spot
Hidden away
In thy being.
No false comforters,
No pleasant Gods
Who give thee counsel

Of ease,
No greeds that bind thee,
No beliefs that shelter thee
In their dark shadows,
No thoughts, no affections that hold thee.

O friend,
Pursue the self
From shelter to greater shelter,
From temple to greater temple,
From desire to greater desire,
From conceit to greater conceit.
Mercilessly chase him
Down the paths of his delights,
Relentlessly question him
Of his dying certainties.
Till in the long last,
O friend,
Thou drivest him
To the open light
Where he shall cast no shadow,
Where he shall be united
With the Beloved.
Then thou shalt realize
The Beloved,
Then thou shalt be
Like unto myself.

O friend,
There's a time for all things.
This is the time
When thou shouldst walk
In the open light.
The Beloved is with me
For He and I are one.

The Harvest-Tide of Life

By J. KRISHNAMURTI



IN my room where there were many flowers, where there was plenty of sunshine, but where all the windows were closed, I saw yesterday a butterfly fluttering against the window pane, seeing the blue sky outside and trying to escape into the open air and hence into freedom. I watched it for some time. First it went up to see if there was no outlet at the top, and then it came down; it went all over the window and nowhere could it find a way out, till at last I opened the window and let it out. So are men; they are caught in a crystal cage trying to escape into the open air. But before they have the intense desire to escape, as the butterfly desires the flowers, the scent, the honey, and its companions, men seek to know what glass the cage is made of, how old is the crystal, who manufactured it, in what age it was formed, whether it has got its counterpart on other planes, whether the Logos created it or whether man was responsible, and whether the physical be the only plane on which there is suffering. Unlike the butterfly, they have no desire to escape, they have no desire to be liberated absolutely and fly into the open where there is Happiness and Freedom. They know that this Freedom, this Liberation and this Happiness exist, but before they can realize it, before they can enjoy it, they must go through all this minute examination of the detail of the construction of the material of the glass cage. They are caught up in these valueless things and cannot find that Freedom which their souls love, for which their entire being longs. And my purpose during these talks has been to show you how you are caught up in this crystal cage. Though you may perceive the sunshine, the freedom outside, yet you are held in that crystal cage, and as long as there is no desire to escape, as long as you do not seek Liberation and Happiness, you will still be in that cage, for your Liberation can only come when there is annihilation of the crystal cage that holds you. This annihilation consists in the unfolding of the self, which eventually is the destruction of the self. It is because you are proud of your little concepts, little interrogations, little anxieties, that you are still held in that crystal cage, and the moment you perceive the immensity of the blue firmament, the moment you feel the fresh air and enjoy the breath of the mountains, the moment you do not question the cage, but struggle to shatter it with your own energy, your own creative force, then self-realization begins, then there is the unfurlment, the development of the self.

During my talks it has been my purpose to show you that no external authority, however magnificent, however wonderful it be, can help you. The only authority you must obey is within you. It has not been my desire to create partisanship for myself, or for my particular thought, but it has been my desire to create in you the longing to find out the Truth for yourselves, to escape into that open freedom where there is true destruction of the self. And if you have understood my talks, it will be evident that the Truth is the only leader, is the only Guru, the only altar at which you must worship, and the Truth is the Beloved,

and the Beloved is within those who are suffering, who are longing, who are trying to find out the Truth. And the Beloved comes to those, and knocks at the gate of the heart of those who have such a longing, who have such an intense desire to discover and to be one with the Beloved.

As a tree is burdened with many leaves, so is man with anxieties, worries, troubles, pleasures and joys. As the leaves drop off and wither away during the autumn, so from the man who has attained Liberation and Happiness there drop away all sorrows, all pains, all pleasures. He is eternally one with great happiness, lasting and perpetual. For whatever you establish within yourself can never be doubted, nor can there ever be reaction against that which you have built for yourself. Liberation and Happiness and the attainment thereof lie in your own hands, are within your own power to reach, are the end for all. If they are firmly established within the heart and mind of the seeker, though he may be burdened for many days, as the tree, with leaves of anxiety, of sorrow and of pleasure, yet he can make his anxieties, his sorrows wither; he can make them drop away as the leaves in the autumn. As there is no doubt for me of the attainment of that Happiness, so during my talks here I have been trying to establish in your own minds the vision of Liberation, so that there shall be no doubt for you, so that you for yourselves will see the reality and grasp the truth of this vision, so that when you are in the world, away from this place, there will be no question, no doubt, no anxiety, no seeking, no searching or groping anew in the darkness. When once you have established the reality firmly within yourselves, you can always retire to that secluded place in your mind and heart, to seek knowledge, to seek enthusiasm and aspiration. For those who seek, there is only one source of enthusiasm, delight and happiness and that is within themselves; and those who rely on others for encouragement, for happiness, will fail in their search. Those who have been fortunate enough to be here during these days will, I think, have firmly established truth within themselves, so that henceforth there will be no groping in search of it. For in yourselves you have created, in your own minds and in your own hearts, the edifice, the altar and the temple in which you can worship without any external things—your God being Yourself and the attainment of Liberation and Happiness. In attaining that Liberation and that Happiness, you must have capacities of love, of devotion, and great energies in order to build this edifice of magnificence, so that whatever you have built will be of your own construction, of your own material, your own suffering, your own pleasures. For whatever is created with your own hands, will last forever, and whatever is created with the hands of another will not last a single day. If that is well established within yourselves, your groping for the Truth is at an end.

As when the rains come the little streams and the great rivers are swollen with waters and draw nearer and nearer, hastening towards the sea, so when the Beloved comes, so when the Beloved is with you, you will attain more quickly; the rivers of your hearts and minds will be burdened with many waters which will hasten you towards that goal which is Liberation for all. So that, if you have that mind and that heart, time as such does not exist, you need not wait for evolution to hasten, to urge you on, but because you have perceived the Beloved, because the Beloved is with you, you will have your hearts and minds en-

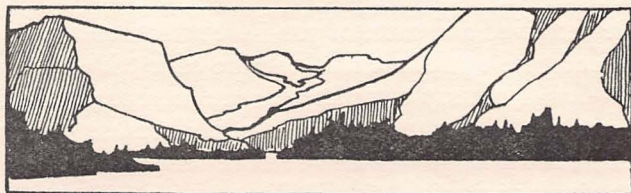
larged—even though it still takes a very long time—so that you will enter into that ocean of Liberation and Happiness. The weak will be made strong, and the strong will quicken their strength. Those who love will have their love magnified and glorified, and the sorrow-laden will seek comfort and they will have comfort, for in themselves alone lies the comfort which they seek. It is because the Beloved is with you that all these things are possible. If you have found—and you have the capacities for great devotion, great energy and love—you will hold the Beloved in your heart and in your mind in times of great sufferings and great anxiety. Because you have the Beloved within you, as I possess Him eternally within myself, because you have for a moment perceived Him, you must love Truth, for Truth is the Beloved. Truth is the only thing after which each must seek, after which each must struggle, setting aside all things in search of the light that will enlighten the seeker on his path to peace.

During our talks here, I have opened my heart so that you can perceive my Happiness, for that Happiness is my Beloved's Happiness, and I want to give that which I possess to others. Because my Beloved has filled me with His love, there is for me no striving, no struggle, no groping and searching and being satisfied by the fleeting, by the passing. So I would give in my turn of that love to you, and hence to the world at large. Because there is suffering around, because there is sorrow and pleasure that is passing, those who have tasted this love which is within themselves, which is that of the Beloved—they will give, they will fill the hearts of the suffering, the sorrow-laden, the weak, and the strong.

You have been with me for the last six weeks, or more, in the Castle (at Ommen), and it has been my intense purpose to show to you all your own hearts, to show you your own minds, so that you will strengthen your own desires and purify your own minds in order to perceive and hence to attain Liberation. And I think that those who have been carefully trying and struggling with themselves to discover the goal, have found that goal, and because they have found it, it will be easier for them to attain and to help others to perceive and to attain. Because I have attained that Liberation and that Happiness, it has been my intention to give you also a great share of it, to give you sufficient strength to fight in order to attain, sufficient desire of your own to set aside all things in order to attain. As I said, because you have been with me, it has been my intention to make you perfect in a short time. It is possible, because of the Teacher being with you, to attain that perfection in a short period of time and hence make time as such disappear, and because you have been with me and I have opened my heart to you and have given you of it, you must now go forth. Because you have perceived and some of you have arrived nearer to that glory you must go forth and give and share and partake of it with others. Because you have attained—I will not say complete Liberation, because that is not true—because you have perceived the path of your life, because you have trodden on that path itself, it is within you now to become perfect in a short time. Because you have seen the face of the Beloved Himself, He will dwell in your hearts and pacify your minds. It has been my intention during these talks to give you that which I have within me, to strengthen you in your own purposes. And because you have perceived, you must be wise in heart and mighty in strength, and

that is where lies your special duty, your own duty which you have created for yourselves. Wherever you be now, you must be the disciples of that Liberation and of that Happiness. Because my Beloved dwells in me, I have felt tremendous affection for you all, and I am not in the least sad or grieved that you are going away, but on the contrary I am happy that you have had the pleasure of seeing this Liberation with your minds, and feeling this Happiness with your hearts, and hence you will go out and give it to others, if you are wise, in order to strengthen your own Happiness, in order to purify your own vision. You will be wise if you give it to others, and you will be unwise if you keep it for yourselves, if you bottle it up, if you retain it for yourselves. You will destroy it if it is not given out, if it is not shared with others.

I have been feeling that many of you have understood, but many of you are still caught in your own nets, in your own complications, and it has been very difficult for me to destroy that net, so as to free you. You do not, some of you, desire to be free and hence you prefer to stay in the net, because when you are free, you are not sure, you are not certain; you do not want to be free because you are afraid of yourselves, and in that fear you would rather remain in your own net, your own limitations and doubts, in the shadow of another. But many of you, I think, have seen that the attainment of Liberation and the reaching of that Kingdom of Happiness is not without, but within, is not at the disposal of another, not on the authority of another, not in the possession of another, but within yourselves; and it has been my purpose to take you into my heart, for there you will find that Kingdom and that Liberation which is in your own hearts. Because your hearts have been covered up, because your minds have been weakened and clouded, it has been my purpose to clear your minds and your hearts, so as to establish therein this Liberation and this Happiness, so that there will be no shadow of doubt, so that there will be no question, so that there will be no seeking or groping. And now that some of you have entered into my heart and partaken of it, you must go out and give of it to others, and by your deeds, by your behavior—for in behavior dwells righteousness—you will be judged. You will be known only by your lives, by your conduct, and not by authority, not by your superficial attainment, superficial knowledge, but by your fulfillment of your days here at Eerde.



Truth or Loyalty

By J. KRISHNAMURTI

Opening Address, Ommen Star Camp, August 4, 1928.



I want to talk very seriously this morning, and I hope you will give me your careful attention, and by that I mean, that you should be more ready to hear than to give the sacrifice of the unwise, be more eager to understand for yourselves than to submit your understanding, however limited, however inexperienced it be, to outside authority, to outside influences, to outside imaginations, and purposes. So, in order that you may make my meaning perfectly clear to yourselves during the coming week, I should like very much that you should put away from your minds all things that tend to complicate, such as beliefs, dogmas, half-truths taken from the understanding of another; and try to follow me during all this week with a clear heart and balanced mind. As a parched land awaits the rain which shall bring forth the green foliage, scented flowers, and cool shades, so, for seventeen years or perhaps more, some of you have been waiting, watching, eagerly expecting, anxious to find out for yourselves. And during those seventeen years, you have built for yourselves certain shelters of comfort in which you think that you will discover Truth; in which you hope to attain that eternal happiness, that certainty of purpose, that lasting hope, which will nourish and encourage your minds and hearts. And as the rain brings forth green shoots from the dead stumps of yesterday, so will the Truth bring forth understanding in you, if you really put away all your petty imaginations, your half-acquired truths, your small hopes, your cloudy beliefs, and if you examine your minds and your hearts cleanly and purely with an eagerness that comes from ecstasy of purpose.

To some people here this Camp, I am afraid, has become a habit. It is like a summer resort where they gather in order to have a pleasant time. But others come here not so much to enjoy the open air, the open spaces, green trees, and tranquillity, as to find out how to distinguish between that which is important, essential, lasting, and that which is unessential, fleeting, and unimportant. And if you have come to the Camp, not to question, not to doubt, but merely to enjoy yourselves, merely to seek a shelter for your comfort, then the Camp as such will be useless. I should like to suggest that while you are here during this week you should doubt everything, put aside everything that you have gathered during these seventeen years; for if you would climb to great heights you must carry very little with you; if you would dive into the deep waters, you must have very little on you. So likewise, if you would understand the Truth which I am going to expound to you, which to me is absolute Truth—absolute in the sense that it is infinite—you must put aside the gatherings of these many years. But while you do this you must not become negative, because then you will be influenced by what I say when you are here; and as soon as you leave this place you will be influenced by another. So I would urge on each one of you individu-

ally and not collectively, to doubt everything; and as you are not accustomed to doubt, it is going to be very difficult for you. You will find Truth only by putting aside everything that you have gained, and not by being satisfied with the result of your experience. It is by constantly denying, by constantly putting aside everything that you have gained in order to climb higher, that you enter into the Kingdom of Happiness where there is Truth, which is the fulfilment of life.

We have come to a time when each one must be certain for himself, when each one must stand by himself, when each individual must confront his own understanding, and when each one must decide whether he will compromise with little things which is betraying the Truth. I will explain what I mean by that: To give way in little things is sometimes necessary and it has not much importance. If someone asked me to put on a grey coat instead of a blue coat I should certainly put it on; but if someone asked me to compromise with Truth, which means wasting energy in things which have no value, then I would not do it. As I have said, we have come to a time when we must decide (I do not say this as a threat, I do not say this in the hope of inviting you to that Kingdom of Happiness, Nirvana, Liberation, or whatever you like to call it); but as you have waited for seventeen years, expecting, questioning, wondering, anxiously considering everything, and as the rain comes to a parched land, so at the end of those years the expected event has taken place—if you are wise, balanced, and desirous of finding the Truth which is absolute, which knows no variance, which is unconditioned, illimitable, then you must be prepared to shed everything that you have gained. Is not life constantly urging you to go forward and not letting you stay in one place? Is not your sorrow created by stagnation, by imagining that by obeying external authority you will find Truth? To find Truth, as I have said, you must be willing to deny everything that you have accumulated. For the last two years, as the smooth waters that meander through the plains we have been meandering without any definite purpose. We have not developed that white Flame which is necessary in order to burn away the accumulated dross. And because there has been the spirit of easy going and smooth understanding, of authority, of deceitfulness, a time has come when each one, without being biassed or urged by another, must decide for himself whether he will reconcile little things with the Truth. As I said, you cannot compromise with Truth, and because each one is trying to reconcile with the irreconcilable there is sorrow, there is struggle, contention, and confusion. Though you may gather here every year to listen to me and to enjoy the open air and the Camp-Fire, if you are not wise this gathering will be useless. If you do not question from the very beginning your reasons for being here, the Camp will be of no value to you. If you have not doubted the very foundation of your structure, your building will not last. How can you build for a century, or for many, many centuries, on weak foundations that will not endure for a year? All that you have built can be pulled down by doubt because you have based your understanding, throughout the ages, on authority, on personal worship.

Please do not get agitated, do not let your emotions run away, do not let your intellects get the better of you. To understand wisely you must have harmony of the mind and of the heart, and the understanding which is born with

the spirit of knowledge. During this Camp I want you, through all your anxieties, your agitations, your excitement, to have a dream that will be lasting; to catch the vision that will endure. And you can only do that if you have a clear understanding of the purpose of life and of the fullness which comes from that understanding. Therefore, if you will invite doubt from this very moment and not let it invidiously creep into your minds and hearts, then that which remains will be the Truth, and that which is unessential, impermanent will pass away, and you will be able to go to the world and satisfy the burning thirst, the sorrow of each one.

What are you all afraid of? Why are you all so anxious? It is because you are trying to reconcile your beliefs with the irreconcilable which is Truth; you are trying to find shelters where there are no shelters, you are trying to find hope where there is no hope. Truth does not give hope; but it gives understanding, and the moment you have understanding everything else is of secondary and hence fading importance. And as you have to go away at the end of this Camp and disperse throughout the world, if you have not understood, if you have not found for yourselves the Truth, but have based your understanding and your knowledge upon the authority of another, all the winds and storms of outside doubt will destroy that which you have built during this short week. So, I want you to dig with me that well which shall quench the thirst of all the peoples of the world.

The only important thing in life, the only essential thing, the only vital purpose of life, is to solve your own problems, establish the waters of life within yourselves, and not merely take the shallow waters of another, or the waters which are established in me. This is much too serious a matter for you any longer to be content to play with the instruments that dig the well. I hope you are all thinking with me, if you merely listen to the words I use you will miss the meaning which underlies them. You must gather rather that spirit of understanding which lies behind all words. So while you are in this Camp during this short week I would suggest that you should seek solitude—that solitude of which you are so afraid. Do not listen to another however wise and profound his interpretation of the Truth may be; do not let your emotions and your mind be carried away, but hold them in check, in balance, for the full understanding of Truth. And when you are seeking solitude, away from all the turmoils of other people's doubts and questions, anxieties and imaginations, if you yourselves invite doubt then you will discover that well of Truth whose waters shall quench the thirst of the world.

And as it is the habit of man to be self-centered I would suggest that you should be more than ever self-centered, so that your self-centeredness may become so strong, so pure, that you will find the Truth, that you will remove all the shadows, and cleanse all the weeds from your minds and hearts, so that they shall remain pure. After all, to have a full understanding, with harmony of the mind and of the heart, is the purpose of life. You want so many things to help you and guide you, so many crutches to give you understanding. Crutches do not give understanding; they clog your way; they impede; they hinder you from marching forth. During this week throw away all your crutches, throw away all those things which you imagine are so necessary for

the purification and strengthening of your minds and hearts. As in the green hollow there is a perpetual spring that keeps it fresh, alive, and joyous, so, if you put away all the burdens of your imaginations, of those things that you have hitherto considered essential for your growth, you will find a spring that will keep your mind and your heart eternally young, joyous, and dancing.

Further, if I may suggest it without being misunderstood, do not be loyal to anyone, but rather be loyal to yourselves. Because you are loyal to so many people you have forgotten how to be loyal to the Truth which is yourself. For you, loyalty to a person is greater than loyalty to the Truth; I hope that you will never be loyal to me, but rather be loyal to yourselves and then you will find a perpetual spring that will keep your minds and hearts eternally pure so that you will be loyal to everyone in the world. Because you are loyal to one individual, you exclude from your mind and heart the loyalty due to everyone and the loyalty due to yourself.

So if you are wise during this week you will find that which you seek; you will find the strength and the understanding which will give their sustenance, their greatness, their power to uphold you.

The time has come, as I have said, when you must no longer compromise with the Truth; when you must no longer subject yourselves to the impositions of authority, for if you do you will not find the everlasting and the absolute. For many years you have been wandering on the smooth waters where there are not many gales, and storms, but all is pleasant going; and now you have come to the open seas, whether you wanted or not, where there are storms, and tempests, where all your boats shall be shipwrecked in order to test your full understanding of life, which you have established for yourself in the realm of truth.

As far as I am concerned, I have found the Truth, and that Truth is in me established; and as you listen to me every day, I am going to create in your hearts and minds a storm of doubt, a tempest of anxiety, so that you will find lasting happiness without variance, and thereby realize the fulfilment of life. Generally you come to this Camp to be bolstered up in your anxieties, in your doubts, but during this week I am going to take away from you, if I can, every bolster, every crutch on which you have depended; not because I am harsh, but because I am in love with life, in love with every one of you, and I would make you in love with all things, and not in love with one manifestation of that life. I know you will go away from here and say: How harsh, how cruel he is; but which would you rather have, a doctor who cured you and gave you the power to keep eternally healthy, or a doctor who gave you momentary drugs to cure your symptoms without touching the root of the disease? So I speak, not out of harshness, but on the contrary, with an immense affection in my heart, and because of that affection, because of that love, I would show you the way to attain the eternal spring whose waters are to cleanse your minds and hearts.

You may have—as I know you have—great devotion to this form, but you have not the same devotion to Truth, which is what I want to awaken in you. You may give me your affection; you may show me your devotion, but that is not of very great importance; what is important is that you should become the disciples of the Truth, not of the intermediary, not of the shadow which stands

between yourself and the Truth. So I say again that the time has come when you can no longer reconcile your small beliefs with Truth. For I would much rather have one person who does not attempt to compromise with Truth, than thousands who are constantly betraying the Truth; I would rather have one person who understands, than thousands who merely repeat my words through a different mask.

So during this week, in order not to be upset unwisely, but to be upset wisely, I hope that you will prepare your minds and your hearts by taking away all the weeds therein. For you are going to be upset. I do not mind whether at the end of this week you all decide not to return to the Camp next year; I do not mind if at the end of this week you no longer hold me in your hearts and minds, but I want to show you that that which is false, which is fleeting, can never lead you to Truth and happiness. In order to attain, in order to fulfil, you must go through great discontentment, great revolt, and great turmoil; but you are not willing to go through that. And as you have not been willing to do that for the last two years, and as the time has now come when it must be done, I am going to do it for you, not out of cruelty, not out of harshness, not out of lack of affection, but on the contrary, out of love.

I am in love, not with you but with that which is behind you, not with your faces and your clothes but with that which is Life, which is the Beloved. As I am in love I would make you beautiful; as I am in love I would make you noble, pure and strong, so that your manifestation, your expression, will endure and give the comfort that comes from understanding. So if you are wise, from now on, during this week, you will be prepared to doubt everything. All your systems, your philosophies, your half-truths must go in order to find the Eternal. And I hope that you will not listen to anyone, but will listen only to your own intuition, your own understanding, and give a polite refusal to all those who would be your interpreters. After all, the individual problem is the world problem. If the individual is happy, harmonious, and at peace, there is around him happiness, harmony, and peace. When you leave this Camp, I want you to have established for yourselves that peace and that understanding which cannot be shaken.

The understanding heart

Understanding

Most people desire comfort, but there is no comfort at all; there is only understanding. Comfort is like a shadow in a weary land, and passes away. But understanding is eternal. It is the only guide, the only help. I fear all persons expect miracles that will give comfort and not understanding.—*Krishnaji*.

The Thieves of Time

By LADY EMILY LUTYENS

(A lecture given at the Ommen Star Camp of 1928)



HERE suddenly came to my mind the other day a new understanding of the symbol of the Christ crucified between two thieves. Those thieves represent the past and the future: the past, which ever stabs him in the back, and the future, which ever betrays his Truth. Now in order to make that idea clear, I am going to speak, first of all, of the past which has given rise to the conditions which we see around us in the world today. The age which is passing away was an age essentially based upon the idea of authority—an age of authority policed by fears.

Those of you here who belong to my generation, and who remember the generation before you, will remember how, from our childhood upwards, we were always surrounded by an atmosphere of fear. There was the fear of an unknown God; the God of Righteousness; the God who could be angry; the God who could destroy the world that He had made, because that world had not obeyed His law. To many, the thought of God was something before which they trembled. Then there was the fear of death. That fear was before us even when we were small children: the thought of that unknown hereafter—heaven, perhaps unattainable, and hell, always imminent. Many of you I am sure have had the same experience which I had. When I was a child I had the keen desire to call my brother a fool, and was prevented from indulging in that pleasure by the fear of the hell that awaited me! Then there was that still more dreadful, because mysterious, fear that we had unconsciously committed the sin against the Holy Ghost. It is curious, if you read the biographies of the Victorian period, to find how frequently young children were tormented with this dreadful idea that they had committed that unknown sin, but nobody has ever been able to find out what the sin against the Holy Ghost really means. They only know that it is something which will never be forgiven, and many children were afraid that they had unconsciously committed that sin for which there was no forgiveness.

And in those days, so long ago, we were afraid of our elders. We held our parents and teachers in awe and respect, as the dread Olympians who ordered our lives for us. Many children were on terms of respect and reverence tinged with fear with their parents, but perhaps there was little affection, and no intimacy. There was also held before our eyes the fear of the law, represented by the policeman. We were told, even in our cradles: "Mind you don't do this or that, or I will call the policeman!" There was a policeman at every corner to keep us in order; just as in an earlier age, nurses kept their charges in order by holding up before them the fearful figure of Bonaparte—the black bogey.

And then so many conventions there were, so many traditions, so many customs, and always the threat of what would happen if you broke the law, or

went against convention or custom. "This is not done," as we were many of us told in childhood, was the fear, which continued with us through life, of doing those things which "are not done."

There is little wonder that in a world such as this, so full of fears, so full of taboos, we were glad to escape to an imaginary world of our own, glad to escape to an unknown heaven so different from this earth that had been made a hell for us. We were glad to fly to the arms of a Savior who represented someone of whom we did not stand in awe, upon whom we could pour out that love which we were afraid to show to our parents. I am sure that there are many here who will remember how, in their youth, they poured out their hearts in passionate hymns in churches and chapels; many who even now will feel a thrill at the thought of how they sang: "Jesus, lover of my soul, let me to Thy bosom fly." Anything to get away from where we were; anything to escape from the present so hedged in by fear, and by authority. Because we were so afraid of life, we were in love with Jesus; we were in love, that is to say, with a figure whom we had surrounded with our own conceptions of what a Savior should be. God was so very unapproachable and so very terrible, that out of Jesus we made a Savior, a burden bearer, a consoler, a refuge from life which we could not face and could not bear.

Naturally, as the outcome of authority, it was an age of oppression. There was everywhere the oppression of the weak by the strong. It was an age when woman was considered inferior to her master, man; when the wife was little better than an unpaid servant in the home; when a married woman owned no property; when she did not even have the freedom of her own body. Then, also, there was the oppression of the weak races by the strong, the dominance of the white races over the colored peoples of the world. And with all this, we were afraid of everything, and above all, afraid to think. It is almost strange today to realize what a terrible connotation had the term "free-thinker." To be a free-thinker was to be somebody who ought to be outcast from polite society. Thought was not free. We were never allowed to think for ourselves, because there was always the priest or the policeman who would bring down upon us the penalties of the law—divine or social—which awaited those who dared to think.

Now naturally, as the outcome of that oppression, of those rigid customs and conventions, of those fears always put before us, it was an age of hypocrisy, of smug satisfactions, of those who could sit back in their armchairs and say: "I have fulfilled the law, I have been to church this morning, and now I need not think of God again until next Sunday. I have fulfilled all the customs and conventions of my class, of my group, of my town, of my family. The Church or the State does my thinking for me, so I need not trouble to think for myself, thank God for that!

And if, as was inevitable, we sometimes heard of unfortunate beings who broke the law, or who dared to think for themselves, or to outrage our customs and conventions, we said hurriedly: "Pull down the blinds, do not let us look; let us forget that such terrible things are happening outside our windows!" So we pulled down the blinds over our minds, we pulled down the blinds over our

hearts, and we sat in our own little narrow rooms and were afraid to look at the open skies, or to adventure on the road of life.

Now to this world of which I have tried to draw a picture—and please believe that it is not an exaggerated picture; because I am old enough to speak of that generation with knowledge, having been brought up in it—to this world there came the news that a great spiritual Teacher would appear who was coming to give a new message of spiritual truth to the world. And how did we receive that news? We began to look to that future with the eyes of the past. We spoke of it in old terms, in the language to which we were accustomed. It was presented to our minds by familiar images. We worshipped a picture which we ourselves had painted. Around that picture we made a frame in order to enclose it, within narrow limits. In order to understand the future we studied the history of the past. We made ourselves acquainted with the spiritual teachings which had been given to the world by Teachers long ago. The pages of our literature, in which we proclaimed the coming of the Teacher, were dotted with capital “H’s” as mark of reverence for him. We sought to institute a ceremony, many ceremonies, which would point out in dramatic form to the world our expectation. Many of you in this Order will remember how constantly we tried to force upon Krishnaji our own desire for ceremonial and ritual. We looked for a Comforter, we looked for one who would bear our burdens. We said, “When he comes it will be all right. Then there will be no longer any need for us even to try to think because he will think for us. He will tell us what to do. He will bear our burdens. He will heal our wounds and carry our sorrows. We have only got to try to live until he comes, and then everything will be all right because he will do it all.” And so we imagined ourselves as his disciples. We trained ourselves for discipleship of the Teacher.

Again, in order to understand how we might become his disciples we went back to the past, we studied past conditions and we pondered upon the life of discipleship as it had existed in past ages. We said that he would come to found a new religion, and already we tried to give a form to that religion. We knew that it would be very difficult for people in the outside world to understand him, but that would not be the case with us because we knew already what he would teach. We knew that there were certain fundamental principles which he would have to emphasize because we knew that these were the principles of the new religion. While others might misunderstand, we should be all right. Always around the Teacher we flung the cloak of our own conceptions. We had our old images, we spoke in our old language and all the time we said, “We must keep an open mind. Whatever we do we must keep an open mind,” and while we said it we turned the key upon the doors of our minds so as to be quite sure that they should not escape from our limitations. We said with our lips, “He is coming to establish a new social order in the world,” and we were blind all the time to the signs of that new social order which was knocking at our doors. With our backs to the future and our faces to the past we were blind to the great significance of the age in which we were living.

In order to understand the Teacher we must know something about that age because he is coming—has come—to present the eternal Truth in a new

form, in the language of today, and not in the language of yesterday. He is essentially the embodiment of the new age, and if we do not understand anything about that new age it will be very difficult for us to understand him. What is it that is happening in the world around us today? The world presents at the present moment certain features which are unique in the history of mankind. In the first place scientific inventions are practically abolishing time and space. You can travel today round the whole world by means of aeroplanes and every year they are perfecting that means of transport so that in a few years it will only take a few days to pass right round the world. Then, by means of the radio, the voice of one person can be heard by millions at the same time. One voice will be able to speak to the whole world. This afternoon Krishnaji is speaking and as he speaks the whole of Europe will be listening in, and arrangements have already been made for next year to enable the world to listen in. If you will think of that for a moment, it in itself offers a most marvellous possibility. Then there is the cinema by which all people in the world may look at the same picture and the barriers of language can be thereby transcended. Today, for the first time in history, the world is one. A world-consciousness is developing, and that will inevitably bring about a world-civilization.

All transition periods bring about their own particular difficulties but because the world today is being made one the difficult conditions are world-wide, and so it is only natural and to be expected that we should find all over the world today the same revolt, unrest, discontent, turmoil, sorrows, struggle, and stress. These are the inevitable conditions of a transition period. The older generation of which I spoke have seen their world of law and order, of tradition and belief, destroyed before their eyes. Old landmarks have been swept away; stable institutions which have endured for centuries, have gone almost in a night; and they stand in a world in which they no longer recognize themselves or their surroundings. And the younger generation, in universal revolt, know not yet how to build a cosmos out of the chaos which they themselves have helped to create. A hammer is an excellent weapon with which to destroy. It is also a very useful weapon in building, but you have got to learn when to destroy and when to build, and at present, although we see destruction going on everywhere, there is not much constructive building, because nobody has got the plan of construction for a new edifice. The young have cast off authority; they have thrown aside the symbols which represented that authority.

Religion in every country in the world has lost its hold upon the young people of today. They are no longer afraid of that God who was a terror to our youth. They no longer believe in heaven or in hell, they no longer accept the authority of priest or church. They have made science a religion and they are far more ready to accept the teachings of science than the teachings of organized religions, and science at the present moment is very materialistic in its outlook.

There is a school of biologists who tell us that character depends upon certain glands in the human body, and they have proved by experiments that you can by the introduction of certain matter into these glands change the whole nature of a human being. You have probably heard of that disease called sleeping-sickness which sometimes assumes an epidemic form. One of the terrible results of that disease is that people who, before they had it had quite excellent

characters; after they have had it sometimes become what we should call very bad characters. Their natures seem to be entirely changed by this disease.

Then again there is a whole school of thought which goes by the name of Behaviorists, those who believe that man is a result of his environment, far more than the result of his heredity. Then there are those scientists like Sir Arthur Keith who believe that at death individual life is snuffed out like a candle. I think that a very striking instance of the way in which people believe and disbelieve in authority, was that of the wave of trouble which passed over England the other day when Sir Arthur Keith made that pronouncement, showing that belief in an after life, in the form in which religion has inculcated it, is easily upset by the word of a great scientist.

The young people of today have got no fear of their elders—nor much respect for them either. The experience of age can hardly be expected to influence them when their own experience is far greater than that of their elders. Young people today are trying to make their own opportunities for experience and in that endeavor they are leaving their parents far behind. I know of young people today who are reading books to see if they are fit for their parents to read!

As part of this revolt and discontentment the under dog is everywhere rising against his oppressor. Woman is rising against her tyrant, man. In many countries she has claimed complete equality as regards political status. It is extraordinary to realize that a very few years ago women were being sent to prison because they wanted the vote! Now they sit in Parliament without any difficulties being caused and have even been ministers. Looking back, one really wonders why there was such a struggle and fight about something so very simple.

The other day in England they were celebrating the passing of the equal franchise bill, and I remembered how many women had given their lives to win votes for women, and I wondered why that sacrifice had been necessary. I suppose because men were so stupid that they could not see what was coming. That revolt of women has only just begun—and it is going on, and has got a much greater significance than perhaps everybody realizes. Because, with the knowledge of birth control which is now widespread in every country and in every class, woman has it in her own power to decide whether she is going to be a mother or not. For the first time motherhood is going to be free and the woman is going to decide for herself whether she wishes to undertake the great responsibilities of motherhood. We are also moving towards a new conception of motherhood in which the unmarried mother will have a part to play. We are beginning to realize that birth is sacred, no matter whether it is within marriage or without, and that it is unfair to inflict upon an unborn child the punishment for what has been called "the sin of his parents." So there is a wonderful uprising of the women of the world going on and when women come to play a greater part in the building of civilization we shall find many changes being brought about.

Then again, we can see how the workers of the world are united today as they have never been before. And where that union is a true one, they will be able to accomplish a great deal for the workers in every country. The trade union movement has shown how a strong union in any particular industry can make

sacrifices for the weak, and when that is applied on a larger scale to the workers of the world we shall realize what a tremendous power that union has given to all the workers of the world.

And as a natural outcome of this universal spirit of revolt, we see Asia seething with discontent. The colored peoples are beginning to realize their humanity and their equality and they are not content any longer to be merely hewers of wood and drawers of water for the white man who is only, after all, a human being like themselves. Asia is in revolt, and the day of the dominance of the white man is over. As comrades, and equals they can go forward together to build the new civilization, but no longer can the white races dominate the colored peoples of the earth.

In whatever direction you look today, you will see that the old values have changed, the old sanctions, the old customs, have vanished. New values, new customs, new sanctions must be in accord with the spirit of the new age and that spirit is essentially the spirit of freedom.

Into this world which is only beginning to be reshaped there comes the Teacher and he brings to us a new message, a new conception of life, and a new conception of Truth. He has a new attitude towards all things. He is proclaiming new ethics, he is putting before us new values, and he speaks to us even in a new language, in the sense that he uses old terms with a new meaning in order to arouse our attention and to awaken us from our sleep. What he is saying to us is so new and so fundamental that perhaps we have not yet been able to realize its full implication. Remember that we are listening to him with our old ears; we are watching him with our old eyes; we are surrounding him with our old images; and so perhaps it is difficult for us all at once to realize how new and how fundamental is that teaching which he is putting before us. He is the embodiment of life—life which is being released throughout the world—and he calls to life in all, and that call of life, when it is answered, is going to mean destruction—the destruction of the old before the new can be created. That call of life sounding throughout the world and the question for us now is, "How are we responding to that call?" Many of us are stabbing him in the back with our old beliefs, our old traditions, our old authorities, our old ways of looking at life. We are trying to capture and imprison his life in our forms, because we are afraid to break the forms to which we are accustomed. We are trying to hold his life and to bring it into our prisons, because we are afraid to break our prisons. We are being broken ourselves on the cross of our own limitations but in that crucifixion we are also crucifying him. Against his liberation we are hurling our chains. We want him to come and speak to our spirits in prison rather than that he should break all the bars for us. That is how one thief, the thief of the past, is stabbing him in the back.

Now what of the other—what of the future? The seeds of that betrayal are already sown; we can already see signs of how this betrayal may work out in the future. To his simple statement as to what he is we are already adding a theological, metaphysical conception. We discuss whether he is the vehicle of some other; whether he has a double consciousness; we ask: Is it Krishna-murti who speaks or is it the Teacher?—showing that in our minds there already

exists some complicated attitude, some complicated line of thought which is betraying his simplicity.

And already there are the signs of different schools of philosophy which will be established to expound his teaching. Already legends are growing up around the Teacher, already superstitions are connected with him in many places. In certain specially prepared centers throughout the world, they have buried locks of his hair, and have thought already to have made sacred those places. And I was told the other day—I won't vouch for the truth of it—that some member had asked Krishnaji for a piece of the skin of his toe and from the study of that piece of skin he had convinced himself that Krishnaji is the World-Teacher. So, as I say, even in his lifetime superstition is growing up around him. And perhaps the day will come when we shall stone him to death, having done that we shall begin to worship him, and in worshipping that personality which he has told us not to worship, we shall betray the Truth which he has come to teach. We shall found a religion; we shall limit and condition the unlimited Truth he is putting before us.

That may sound pessimistic, and so I would like to add that as there is something unique in the world today perhaps we shall be unique in this: that history will not repeat itself. It will depend upon those to whom the Teacher speaks today whether they will be the betrayers of his Truth. And here I would make an appeal to those of my own generation, and to those who belong to the old age that is past. I would say to you, as I have tried to say to myself, do not be afraid to break, to smash, to destroy, and to suffer, even if it means that you have bleeding fingers in tearing down the bars of your cages; even if it means that you have aching hearts in putting aside those things in which you have believed. We have had so many bars of authority; we have been brought up between such narrow walls that we need not be afraid that we shall any of us go too far.

And so, I say, break, destroy for yourselves all the things that hitherto have held you and do not then collect all the broken bars and put them together again and make a new and more beautiful cage and sit in it and say—we have understood perfectly. Those who say that they have understood everything have not understood anything. There are some who have made that new cage and they sit in it and say: "It is so easy to understand. There is no discrepancy between the old and the new; we need not break; we need not give up; we need not change; we will decorate and glorify our cages with his words." In that way you will never understand because there is no reconciliation possible between the old and the new. The old age has gone and the new age is coming and you cannot stop it coming, and what Krishnaji is saying to us is something new, and you cannot reconcile it with your old ideas, your old traditions, your old forms of looking at life, your old attitudes.

And yet I know that it is not easy to change and perhaps there is more credit due to the old who have broken all their cages in order to understand than to the young who have never had a cage to break.

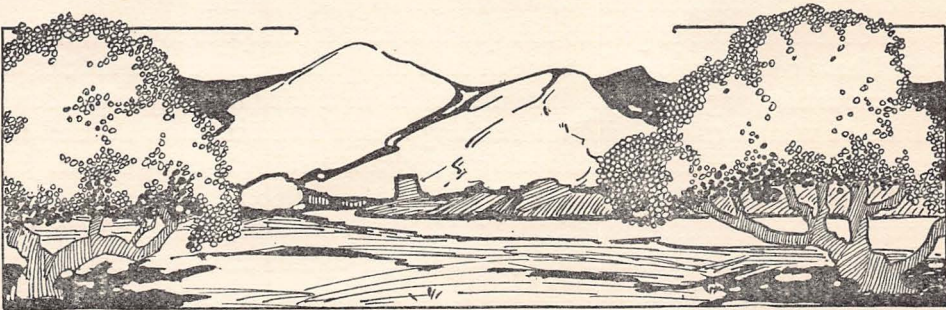
Krishnaji has often used the beautiful simile of the river that is seeking the ocean—the ocean of liberation and attainment. I have sometimes thought how that river throughout its course has always been enclosed between banks, and

on those banks were many flowers and trees and pleasant places, and those banks have become familiar and very dear, and suddenly before that river there shines the ocean, the ocean where there are no banks but only an immensity of water. Perhaps the river might say to itself—I am afraid to venture forth on that ocean; I want to remain between the banks I know, whose beauty is familiar to me. And Krishnaji sets before us that ocean which is life and we are afraid. Do not be afraid of the great void because it is in reality the great fullness, and now Krishnaji calls to us from that ocean into which he has entered.

And to those who are young here today I would also make an appeal and I would say: do not mistake license for freedom, for remember that in license you are forging for yourselves chains heavier than ever your parents wore, and those chains will be far more difficult to break because you have forged them with your own hands. Freedom gives great responsibility; it is much easier to revolt against outer authority than against freedom. Sometimes when I look at the young people in the world today, who are so free compared with what we were, I am inclined to envy them, but also sometimes I feel sorry for them, because they carry so great a weight of responsibility. And upon their shoulders especially will rest the responsibility of carrying the Truth of the Teacher into the world. It will depend upon them and upon how much they can understand whether the future will betray him as the past has done.

Krishnaji tells us to be in love with life and if you are in love with life you will have no fear; you will not be afraid of experimenting, you will not be afraid of experience, you will not be afraid of suffering, you will not be afraid of loneliness. So, all of us, both old and young, have to learn how to be, all the time, in love with life. To quote a very beautiful phrase which Krishnaji recently used: "There is something much more wonderful, much more inviting, much more beautiful in the coming dawn of tomorrow than in the setting sun of today."

And so I would say to you all here: Let us become children of the dawn and forget the day whose sun is setting behind us.



The Right to Interpret

By PROFESSOR E. A. WODEHOUSE



IN the course of his article, entitled "Thoughts on the Advent," in the June number of *THE STAR*, Bishop Arundale raises a question which seems to me worthy of discussion. Having announced that he proposes to put down some of his more recent and mature reflections on the subject of Krishnaji, he says: "I do not pretend for a moment to interpret him. To do so would be both presumptuous and foolish." And his explanation is: "If I seek to interpret the Lord, I am endeavoring to measure the immeasurable by the standard of the limited. I am endeavoring to declare the Lord to be that which He appears to me to be in the dull light of my own extremely partial understanding. He is all things to all men, nay to all life, for He is the Eternal and the True in all things."

Now what is incontrovertibly true in the above statement will at once be obvious to all—so obvious that, perhaps, it hardly needed saying. It is that it is quite impossible for any finite intelligence to comprehend fully, and thus to interpret fully, an Intelligence which is infinite. Any claim to be able to do so, therefore, will, as Bishop Arundale rightly remarks, be "both presumptuous and foolish." Still more foolish and presumptuous (one would add) will it be, if the would-be interpreter seeks, in any way, to bind others by his interpretation. The claim, in other words, that "this, and nothing else, is what the Lord means, and everybody must accept this version of His meaning," is a claim which only presumptuous folly would think of making, and which will be recognized by all sensible people as thoroughly deserving the Bishop's condemnation. But *is* anyone actually so arrogant as to make such a claim? One would have thought not. But apparently this incredible thing is being done, and done widely. For we read on the next page of Bishop Arundale's article: "There are many people laying down the Law as they think Krishnaji lays down the Law." And "laying down the Law" here can, from the context, only mean the kind of personal and dogmatic "interpretation" to which we have just alluded.

I do not propose to go into this question of fact, except to say that, for my part, I have come across no instance of such arrogance. I have read articles, in the various *Star* magazines, in which the writers have tried honestly to put down a little of what Krishnaji and his teaching meant to them—such articles, for example, as the modest and admirably straightforward little essay by Mr. Justice Chandrasekhara Aiyar, entitled "The Way of Happiness," part of which appears in the same issue as Bishop Arundale's own article, or one, a month or two ago, which I thought excellently simple and pointed and unpretentious, by Mr. Yadunandan Prasad. But I have found in none of these that spirit of presumptuous folly, to which Bishop Arundale refers. I cannot say anything further, however, as I have not read all the *Star* periodicals; and I am prepared to believe that Bishop Arundale's knowledge of *Star* literature is far more extensive than my own. I can only say that, if his judgment be true, the *Star* maga-

zines that I have not read must be very different in tone from those which I have read. But perhaps he is referring, not to writings, but to talk. In that case also I cannot follow him into the region of facts, since I am not acquainted with the talk that is going on in various parts of the world. I therefore leave the question of fact and pass to the more abstract question—which is the really important one—of the general right to interpretation.

Let us start from the truism already propounded—that a finite intelligence cannot understand fully, and interpret fully, an Intelligence which is Infinite. But does this mean that the finite intelligence must not try, at least, to understand as much as it can, even though it may know in advance that it can never get anywhere near the full meaning? I cannot think so. When a great teaching is given to the world, it is evidently given in order that men may understand it. And if it is the duty of every man to understand it, at least up to the limits of his capacity, it is *ipso facto* his duty to interpret it. For understanding, in such cases, means interpretation. I can only understand a teaching, in other words, in so far as I can lay hold of it and make it my own, by interpreting it into terms of my own particular nature. I may be right, or I may be wrong, in the meaning which I thus put upon it; but at least it is the best that I can do. Nor does the consciousness—which, if sensible, I shall undoubtedly have—that, as time goes on, I shall probably discover more and more meanings in it, including meanings which, perhaps, will refute and annul my first interpretation, imply that I must wait passively until those further meanings are unfolded. For the very nature of my intellect compels it to be continually active; and my way to the larger truth must necessarily lie through a series of interpretations and re-interpretations, each made according to the light available at the moment. So far, therefore, from it being foolish or presumptuous for me to “interpret” a teaching, in this sense, it is something which I am forced to do by every law of my nature—the only possible alternative being to leave the teachings altogether alone and not to try to understand it at all. And if Bishop Arundale admits this, as I feel sure he will, then we have already reclaimed one portion of the field of “interpretation” from the stigma of folly and presumptuousness.

I now pass to another, which I admit to be at first sight more debatable, but which is also, I venture to think, one in which a reclamation is to be made. Am I, or am I not, when I have discovered such a personal meaning in the teachings, to keep silent about it? Must I treasure it in secret, or am I allowed to tell others about it? Bishop Arundale would, I take it, advocate silence, since the sentence which I have already quoted (“I do not pretend for a moment to interpret him”) can only mean “I do not presume to tell my readers about what Krishnaji and his teachings mean to me.” For if it means more, that is, that he does not presume to impose upon others his own interpretation of Krishnaji, the sentence, as I have already said, contains a truth so obvious as hardly to be worth stating. Still, as I cannot be certain of the exact thought behind the sentence, I will let this point go. The real point is whether silence, or open utterance, in such a case, is to be commended; more precisely, whether to tell other people of one’s own personal interpretation is permissible or no.

I cannot help thinking, myself, that it is permissible—always with the res-

ervation that there be no attempt to "lay down the law," or to force others to believe as we do. And my reasons for this are as follows.

If, as Bishop Arundale says, the Lord "is all things to all men," and consequently means something different to each individual, according to his special nature and his needs, then what He means specifically to A. or B. or C. must at least be part of His total meaning, even if only in infinitesimal part. For A., or B., or C., therefore, to put into words something of this special significance, and to let others know about it, is, in its own humble way, a contribution to a total understanding and is consequently, one assumes, permissible. At least I can hardly think that it need be condemned, out of hand, as foolish or presumptuous. What is more, I have a feeling that for any individual to seek to make articulate his own reaction upon a great teaching may, in indirect ways, help others to make their own reactions articulate—rather in the fashion that to read a piece of literary criticism, upon any work of genius, has often the effect of stimulating the reader to apply to the work, in question, his own critical interpretations. Further, to a really generous mind, all expressions of appreciation of something which one loves oneself, and all tokens of a vivid interest in it—no matter how elementary and untutored—afford a real pleasure. If, for example, I love a particular poem, it delights me to find another praising it, and even interpreting it in his own particular fashion, although the interpretation may be quite different from my own. I discount the differences and think only of the bond between myself and the writer—that we both love the same thing. And something of the same kind of affectionate feeling might, I think, be extended to those who, at the present time, are saying or writing, out of the fullness of their hearts, what they feel and think about Krishnaji. The call is not for a frown. It is rather for a smile—even though the smile be one of depreciation and indulgence.

The example, just taken, of a favorite poem is, as a matter of fact, singularly applicable to the case in hand. For Krishnaji has dawned upon whole numbers of us, during the past year, as the revelation of a new beauty. He has come to us with something of the thrill and delight of a freshly discovered masterpiece of art. And the fact that many have been impelled to take to their pens, in order to unburden their bosoms of this wonderful experience, is, to my mind, just as innocent, and just as humanly pardonable as would be the impulse, on the part of anyone who had heard Beethoven's Fifth Symphony, or read the "Ode on Immortality," for the first time, to sit down and pour out on paper what he felt about it. What they have written may have been nonsense. They may have allowed themselves to be carried away. To use Bishop Arundale's word, they may have been "foolish." But I do not think that the impulse was "presumptuous." So far from it being this, I should regard it as a form of homage. And even where a writer, here and there, has ventured into the perilous fields of "interpretation," this, I think, a little human sympathy would also indulge. For interpretation, under these circumstances, is only the writer's natural craving to express his intellectual, as well as his emotional debt. "I have felt illumined," he would tell us; "and this is how the illumination translated itself for me." Upon such ebullitions of spontaneous feeling Bishop Arundale,

I cannot help thinking, might have turned a rather less austere eye. They appear to have, for him, a certain sinister implication, and he warns us several times to beware of a possible relapse. "Some will at the outset ecstatically accept," he writes, "their throbbing natures lifting them for the time into the Eternal. As time passes they will waver, and having begun with acceptance may end with rejection." Is not the "will," here, a little unkind?

But to get back to our subject. I cannot agree with Bishop Arundale that any form of "interpretation" is presumptuous, unless it claims a coercive authority, and unless it claims to be final and all-inclusive. On the contrary, I hold that to the extent to which Krishnaji can set us all thinking about, and interpreting, his Message, the Star movement will be showing that it is alive. Nor can I hold that the imparting of their discoveries by individuals is necessarily the arrogant thing that Bishop Arundale would seem to take it to be. Here again, I conceive that the louder the chorus can be of "this is what I have found," and the greater the number of voices joining in it, the more evident the signs of life. For has not Krishnaji set us all, explicitly, searching on our own account? Are we not all on a veritable "Treasure Hunt," each following his own trail? And may not the lucky finder of, what seems to him, even a minute fragment of gold communicate his good fortune to his fellows? What are the twenty or thirty Star magazines for, if there is to be nothing of this sharing of discoveries? Are they for Krishnaji's writing only, and is all else in them, when it ventures upon comment or interpretation, merely folly and presumption? Surely not; for Bishop Arundale has contributed to *THE STAR* himself, and his whole article is a personal contribution, based on his own reflections, to the better understanding of what is involved, for all of us, by Krishnaji's presence in the world. And to that extent it is an interpretation—not perhaps of a teaching, but of a situation which is inseparable from the teaching itself.

To conclude—we are living, as I conceive it, in a time when the best and wisest of all policies is to let each other alone, and to allow all alike to react upon the new teaching in the way which is most natural to themselves—even though this take the form of testing their wits upon it and endeavoring, so far as they can, to "interpret" it. They may be wrong in their interpretations. But what of it? They may be swept away by their enthusiasms. But what of that? They may even, if they are so foolish, imagine that what seems to themselves as illumination will be equally illuminating for others? But again, what of it? They are reacting amid conditions which are so unusual as to excuse a little lapse from common sense. There is something in the air, which some may find a trifle intoxicating, and which may make them say and do silly things. Need we judge them too harshly? Is it necessary to knit the brow and talk of folly and presumption? Need we really bother ourselves about "little groups," who "revel unctuously in their own keenness and rectitude," or about "the fanatically minded," who "will see insult in all that falls short of their own standard of behavior, of what they consider to be the proper attitude?" They may exist; perhaps they do exist. But can we not let them be? Or—if they are to be chastised—can we not leave it to Krishnaji himself to chastise them? For that would be immeasurably more effective.

And so, as regards interpretation, the present writer would say to all Star members: Interpret, and go on interpreting, using your highest intelligence and the best intuition that you have; and if, in the process, you hit upon a helpful thought, or one that throws even the tiniest ray of light upon a difficulty, do not hesitate to share it with others, leaving it to them to accept it or reject it as they will; and remembering always that you are not infallible and that the light of tomorrow may supersede the light of today. And to Bishop Arundale he would suggest, with the very greatest respect, that, in place of the constant pre-occupation with the shortcomings of Krishnaji's followers and associates, which has become so regular a feature of his recent utterances on the Star, he would be doing us a greater service, if he would give us, out of his profound experience of the inner life, his own personal interpretation of Krishnaji's Message to the world.

Recent Publications By J. Krishnamurti



KNOWING the eagerness with which students look forward to the pronouncements of Krishnamurti we know they will welcome with enthusiasm two recent pamphlets by him. One is entitled *Life the Goal*, and is an address delivered by him at Ommen during the Star Camp in August. The other is entitled *Let Understanding Be the Law*, and contains his answers to questions asked at recent meetings.

We shall quote only a very few of the most impressive statements from each of these pamphlets, enough to show our readers how important is their possession by each one who is seeking to understand the message of the World-Teacher. They are available at the Star Book Shop, 2123 Beachwood Drive, Hollywood, Calif. (Ed.)

From *Life the Goal*: As a cloud hurried by the winds across the valley, so is man wherever he be, hurried along through life. . . .

And what is the purpose of life? It is the freedom of life, the liberation of life from all things, the liberation which comes when you have gone through all experiences and are, therefore, beyond all experience. . . .

To me the only Goal, the only world which is eternal, which is absolute, is the world of Truth. A man who has seen this vision, even during his strife in the world, has established for himself this eternal Goal. Though he may wander among the transient things, though he may lose himself among the shadows, yet all the time his life will be guided by this Goal which is the freedom from all desires, from all experiences, from all sorrows, pain, and struggle. For the one who desires to discover the eternal, the establishment of that Goal is of primary importance; not the Goal of another, not the vision of another, not the outcome of the sorrow of another, but the Goal that is born of his own experience, his own understanding. . . .

I hold that the present chaos, anxiety, and struggle arise because life has been bound and maimed, and Truth has been limited and conditioned. Human beings throughout the world have put a limitation on Truth, they have stepped

it down (I use the term "stepped down" in its technical sense as electricity is stepped down in a power-house). But Truth cannot be thus stepped down. . . .

You have had your various beliefs, you have adhered to your various dogmas, you have given your life and your thought to creeds and to the bondage of religions, and in all this you have not found the lasting happiness.

By thus limiting and betraying the Truth, fear is caused in the mind and in the heart, the fear of good and evil, the fear of narrow morality, the fear of heaven and hell. And on that background of fear you paint innumerable beliefs that place a limitation on life. . . .

I know all the questions that will arise in your minds with regard to the things that cannot be reconciled with what I am saying. You will say: We have been told—we have been urged—this has been said—we have been instructed, brought up in this fashion. Against that I have nothing to say. If you are thirsty you will drink the waters of the well; if you are not thirsty you will just pass by. . . .

To the minds of most people it seems necessary to have an intermediary, an interpreter of the Truth. And I want to show that such a mediator must of necessity step down the Truth and that a mediator is unnecessary to life. By a mediator I mean a *guru*—that a *guru*, in its narrowest sense of the word is unnecessary, and that in order to have a criterion by which to judge our feelings and our thoughts it is easier, I hold, to use the Goal itself as the mediator, as the ultimate *guru*, and not another, either a person or an ideal, which would help momentarily. . . .

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The following very few questions and answers are from the pamphlet, *Let Understanding Be the Law*, which contains a large number of profoundly interesting and exceedingly valuable statements:

QUESTION: Some people hold that while the World-Teacher has no concern with the founding of a new religion, yet the Bodhisattva Maitreya in His larger Cosmic consciousness is concerned with and supports all religions and creeds.

KRISHNAMURTI: Oh, what a comfortable idea! How you worship words. You are in love with labels and not with Truth. What do you mean by "Cosmic consciousness?" Life? How can you divide Life into the World Teacher and the Bodhisattva? Oh, you people of little understanding! Do you see what is implied in this question? That which you like you will attribute to the Bodhisattva; that which you do not like to the World-Teacher—or perhaps to Krishnamurti. What do you think yourselves? Where is your understanding after all these years? How you deceive yourselves with all these words! You divide life into the World-Teacher, Bodhisattva, and that which is pleasant is the one, and that which is not pleasant is the other, and if neither suits, then it is Krishnamurti. What has Truth to do with the terms "World-Teacher," "Bodhisattva," or "Krishnamurti?" What has life to do with these names? If you are carried away by my authority now, you will be carried away by some other authority later. You will obey by authority and disobey by authority. You have no understanding in the matter. You want comfort all the time, and you

find that comfort in words, in authority, in gods, and in dogmas.

QUESTION: It has also been said that the Christ worked essentially through the Liberal Catholic Church and but a portion of His consciousness manifests through Krishnaji. May we have your opinion on both these points.

KRISHNAMURTI: That which is pleasant you will accept and that which is not pleasant you will reject. Truth, which is life, has nothing to do with any person, with any organization. Friend, you are playing with these things. To you they are not vital but to me they are vital. I am concerned with Truth and with the awakening of the desire in each one of you to discover that Truth. You are concerned with the consciousness of Krishnamurti. How can you tell when you know neither Krishnamurti nor the Christ? I do not know who tells you these things, but how you are all caught up in the lovely designs of words! I am not concerned with organizations. I am not concerned with societies, with religions, with dogmas, but I am concerned with life, because I am life. You do not want life and the fulfilment of life which is the Truth, but a passing shade of comfort either in this organization or in another, and sweet words and smooth ideas are sufficient for your small understanding. So, friend, by these things you are held. Because you place organizations before life, the authority of another before life, the sayings of another before life, you are caught and strangled.

QUESTION: It is said that with your coming, evolution is quickened in all beings and that the number of Initiates in the world will be rapidly increased. But you tell us that these stages on the Path are unessential and that Liberation may be attained at any stage of evolution.

KRISHNAMURTI: I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages, as you do, is not essential. As you have snobbery in the outside world, and pay reverence to aristocratic titles, so you have spiritual snobbery; there is not much difference between the two. So you must develop your understanding and your desire to attain and forget all the stages and the people who are at those stages. Of what value are they to you?

Because you lose sight of the goal of life, because you do not desire urgently, vitally, and strongly to attain it, these stages, with their labels, catch you up and hold you in their bondage.

QUESTION: Are you the Christ come back?

KRISHNAMURTI: Friend, who do you think I am? If I say I am the Christ, you will create another authority. If I say I am not, you will also create another authority. Do you think that Truth has anything to do with what you think I am? You are not concerned with the Truth, but you are concerned with the vessel that contains the Truth. You do not want to drink the waters, but you want to find out who fashioned the vessel which contains the waters. Friend, if I say to you that I am, and another says to you that I am not the Christ—where will you be? Put aside the label, for that has no value. Drink the water, if the water is clean: I say to you that I have that clean water; I have that balm that shall purify, that shall heal greatly; and you ask me: Who are you? I AM ALL THINGS, BECAUSE I AM LIFE.

"You Must First Establish Your Goal"

By JOHN A. INGELMAN



THOSE of us who have been privileged to hear Krishnaji or read his books must have noted his constant reiteration: "First you must establish your goal." It is the very first requisite that he puts before us should we wish consciously to become one with Life, which is Happiness through Liberation. We can well understand how that must be so. Our unconscious drifting with the tide of evolution must be exchanged for a compelling determination to first discover, and then reach, the Goal. Whatsoever we achieve in life must begin with a clear perception of the objective. Only then is it possible to expend our efforts intelligently.

Krishnaji says: "It is through experience that we learn that the goal of man is perfection, and that he will never know happiness until he attains it."

When that perfection, which is the Goal, is reached, the liberated man knows himself as "That"—Life. That is ever the note of a great Teacher.

The keynote of the *Sama Veda* and of the *Chanogya Upanishad* is the *Mahavakya*, that is, the great sentence: "Tat Twam Asi"—That thou art. *The Bhagavad Gita* is also modeled on this sentence. The first six chapters describe man in his human aspect, Arjuna, corresponding to "Twam." The second six chapters deal with the nature of reality, "Tat," represented by Krishna. The last six chapters describe the unfolding process "Asi," of the human man, Arjuna, into the divine man, Krishna.

Lord Buddha's central doctrine was "Nirvana," though he consistently declined to describe this state, simply declaring: "Nirvana is."

A World-Teacher ever comes to set men free. "Within yourselves deliverance must be sought, each man his prison makes."

In the comparatively few sayings left us from the three years' ministry of the Lord Christ, how constantly does He refer to the Kingdom. "The Kingdom of God is within you." "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." "Unto you is given to know the mysteries of the Kingdom of Heaven." "Verily, verily I say unto you, except a man be born anew he cannot see the Kingdom of God." All through the ages has "Nirvana," "Liberation," "Kingdom of God," "the One Life," been reached by the few and earnest seekers after Truth. Dr. Bucke in his book *Cosmic Consciousness* gives the names of fifty persons who, from the time of the Lord Buddha, have to a greater or lesser degree experienced illumination of cosmic consciousness.

Ours is the inconceivably great privilege of having the World-Teacher in our very midst. Again He sounds forth the keynote of Truth which is Life. That is His central theme, that His very essence; and from that center He answers our many questions. From the mountain top, with its rarified atmosphere, where Truth abides in its simplicity, He seeks to disentangle us from our many complications.

"You must first establish your Goal."

"The attainment of Truth consists in unfolding life and in giving to life the fullest possible scope for its expression. To me the only goal, the only world which is eternal, which is absolute, is the world of Truth. A man who has seen this vision, even during his strife in the world, has established for himself this eternal Goal. Though he may wander among the transient things, though he may lose himself among the shadows, yet all the time his life will be guided by this Goal which is the freedom from all desires, from all experiences, from all sorrows, pain, and struggle."

But to understand the eternal they must know that Truth is one, life is one, although that life expresses itself in many ways. But people throughout the world are seeking unity in the expression of life rather than in life itself."

"There is no God outside yourself."

"I and my Beloved are one."

To establish one's goal is to be aware of one's own divinity; and our freedom, wisdom, and happiness are in proportion to the realization of ourselves as Life, without which the life of our personalities is but the play of shadows.

The lives of men and women may be likened to the motions of a squirrel in a cage, whirling constantly from one desire and gratification to another, with no other purpose than to gain the fleeting pleasures of the senses.

The most potent factor in the breaking of this vicious circle is the vision of the Goal. That vision, with its hidden source deep within oneself is not perceived until the personality has in some measure slowed up its motion. Only as the illusions of the personality recede and fall away, are eternal values unveiled. Onward—through the forgetting of ourselves with our many likes and dislikes, our many prejudices and prides, goes the path from the selfish through the selfless into the Self.

Love toward our fellow men, selfless service which is love in action, widens, and will, in due time, break the circle. But only as we establish our true Goal, wells there forth within us that deeper, greater, understanding love that in boundless joy soars upward toward its very fount.

Shattered, the circle becomes the open spiral; the pilgrim, robed in form, returns unto his Father's House. Solved is the agelong riddle—the beginning and the end are one!

May we all constantly keep the Goal in our minds by one-pointed dwelling on the glory of the One Infinite Life pervading all things, Whose very essence we are. Thus will we guard against every smallness and indulgence of the life of the personality. Yet we should ever be eager to encounter the experiences of everyday life, and, through understanding, to extract their hidden meaning, always willing to fulfill to perfection the duties involved therein.

What we contemplate, that we become, through our efforts and the power of an Ideal. When that Ideal is true, when it is our own very Being in the world of the Real, it reacts, expands and lifts the consciousness of the personality nearer to its own beauty and splendor. We become ever more identified with our true natures, which include the perfection of the future as well as the imperfection of the past. We steadily learn to assume the position of Life and

to act from that basis, instead of from its transient reflection in conditioned existence.

The three aspects of Life are: Sleeping or simple consciousness as in the sub-human, individual self-consciousness as in the human, cosmic or universal consciousness as in the great Teachers of humanity.

Life sound asleep, which we call matter, can only be aroused into dreaming life which we call mind, through the action of Life wide awake, which we call Spirit.

"The whole of nature reveals a progressive march toward a higher life." Evolution is, truly, "a series of progressive awakenings." At each fresh awakening we think: "Now at last we have reached Reality." But always, as we again awaken, do we consider our previous state to have been an illusion. Everything has its place until we learn more.

Consciousness necessitates relativity, i. e., comparison of one state with another. We may be bathed in infinite light and be unaware of it. We would be conscious *in* it, but not *of* it.

Life is unconditioned, unrelated; but only by experience in conditioned existence can we ever know ourselves as we are—that is, Life Absolute, Consciousness Absolute. There is but one Life, One Consciousness; we call the different conditionings of that One Consciousness different beings. Self-consciousness, attained through that conditioning, expands by experience from individual separative self-consciousness to universal Self-Consciousness and from that to Absolute Consciousness.

The great Indian Teacher Aryasangha, who lived probably about 300 B. C., said:

"That which is neither light nor darkness, neither Spirit nor matter, but which is verily the root and container of these, that thou art. The root at every dawn projects its shadow upon itself, and this shadow thou callest light and life, Oh poor dead form. This life-light streameth downward through the stairway of the seven worlds, at each step growing denser and darker. It is of this seven times seven stairway that thou art the faithful climber and mirror, Oh little man! Thou art this but thou knoweth it not."

Character

PLINY THE YOUNGER

The most perfect and best of all characters, in my estimation, is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of some himself, and at the same time as cautious of committing a fault as if he never forgave one.

To Sister India

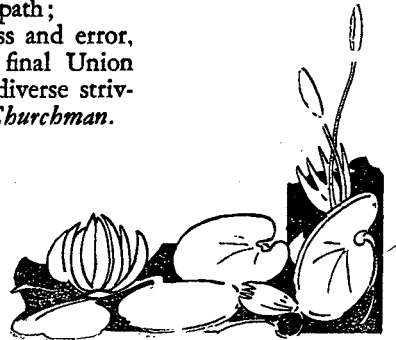
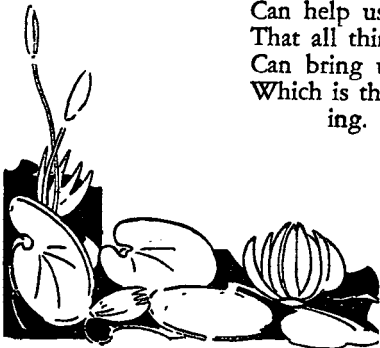
By MABEL R. WHITE

Lord, we are tired of brazen trumpets and
clanging cymbals,
Wilt thou not anoint us with the love that
thinketh no evil?

Ancient land of seers and saints,
Lover of religion,
Home of the compassionate Buddha,
Of Mahatma Gandhi,
Of Ramakrishna, the Great Reconciler,
And of the Christ of the Indian Road;
One calls you Mother India, yet fails to
see your spiritual greatness,
Flaunts your faults in the face of the world,
And charges you with graver sins denied
by those who know you best.
Only to eyes that are touched with love
may truth be revealed.
Harsh on the ear falls the sound of the
trumpets and cymbals.

O India, my sister,
When you shrink under such cruel blows
My flesh shrinks, too,
My heart beats with yours.
But, O, my sister,
Forget not the teaching of your holy men
through the ages,
That love alone has power to overcome.
Be not distracted by hate,
But show the nations of the West by your
serenity and peace,
Deep as the tranquility of some blue Him-
alayan lake,

That all things, even blunders,
Can help us on the upward path;
That all things, even harshness and error,
Can bring us nearer to that final Union
Which is the goal of all our diverse striv-
ing.
The Churchman.



The Age of the Mind

By MARIE RUSSAK HOTCHENER



ANY of the troublesome problems of the personality would be solved if students understood a little more about the mind, and the practical details of self-analysis; but it seems exceedingly difficult for many of them to turn the eye of reason down along the regions of their actions, emotions, and thoughts. Perhaps it is because they do not realize the absolute necessity for doing so if they desire to make important, intensive, and intelligent progress. Important, if they wish to assist the ego in emancipating the personality so that it may better serve humanity; intensive, because otherwise there will be great loss of valuable time; intelligent, because without proceeding in a wise way and according to certain methods based on scientific, psychological practice, permanent knowledge will be difficult if not impossible of attainment.

Before deciding upon a definite method of practice it would seem the part of wisdom first to enter into a helpful analysis of one's temperament, as this will disclose a person's natural tendencies and also his faults concerning which he needs to be on his guard.

Some teachers consider that an analysis and method are not necessary, but I have found from personal experience that such a procedure is extremely helpful in the early stages of the work, as it saves the student much unnecessary loss of time, and enables him to perform the task of remolding his character with greater intelligence and understanding. Eventually his habits will become automatically correct and he will no longer have need to resort to analytical methods and detailed practice.

As an aid to this analysis and study let us first group our actions, emotions, and thoughts into imaginary "compartments" and "label" them. We should keep in mind that these imagined compartments all lie on the planes of mind, and we must find into which of them our acts, emotions, and thoughts fit naturally. The mind directs all expressions of ourselves so we must discover how our habits can disclose its age.

Let us label the first compartment *Childhood*. You may say: "I am fifty years old; my mind does not belong in that compartment." You must not be so sure. The age of the physical body does not measure the age of the mind. What then does measure the age of the mind? Not years, but the *quality* of your actions, emotions, and thoughts, and your control over them. Therefore you should study more carefully ere you judge whether your mind (though you may be fully grown) fits into the compartment which contains childhood qualities of mind.

Turn your thoughts back over the day's events and let the imagination picture yourself experiencing them. Do you find that the mind flitted sleepily, aimlessly, and nervously from one unimportant thing to another? Were your actions precipitate, noisy, unpoised, jerky, taking you from place to place, making you

stumble, or drop things, and are you as restless as a butterfly sipping nectar from every flower—no matter where? Was your food chosen to gratify the sense of taste? Was your temper fitful, impatient, and neither wholly sweet nor sour? Were your emotions like waves rising, falling, rushing, uncontrolled as the day proceeds?

If you find that you must answer these questions in the affirmative, then without doubt the age of certain expressions of your mind has declared itself, and into the compartment marked *Childhood* many of your thoughts naturally fit.

But you may say, "Not all my experiences were of a flitting, uncontrolled nature; some of them were more steady and controlled, so it will not be fair to consider me as possessing only a child-mind." Your contention is legitimate. Each compartment has many subdivisions or degrees corresponding to different grades and states of your evolution. There are, generally speaking, seven times seven or forty-nine degrees in each "compartment," and the lowest is more the stage of dawning intelligence.

But let us now return to your own analysis. If you find that your mind is not the childish quality that scatters its forces uncontrolledly, and that it does not answer to any of the many degrees of this compartment, let us consider its relation to the second compartment, which we will label *Youth*.

Let your imagination once more encompass the happenings of the day. Instead of the flitting habits do you find your mind resting with considerable interest on certain things for a little time, then tiring of them, and turning to something else? Enthusiastically content with doing something for a little, then dropping it and becoming equally enthusiastic about some other thing?

As an example to help your understanding: Have you ever watched the life of the average boy or girl in high-school or college? Impulsively and enthusiastically attached to a game, a certain book, a particular love, for a day, a week, or even a month, or year perhaps, and then the enthusiasm wanes, only to rise once more for another game, book, or love. This youthful stage is when impulse and uncontrolled emotions, lead to many strange, overt acts: to conceit that is actually blatant, to emotions that are so free and excitable that they sweep the possessors into dangerous whirlpools or desire, often into sex dangers of many kinds, into foolhardy acts of sacrifice, and sometimes into suicide. Such youthful minds may also often perform acts of helpfulness, charity, or attain accomplishments in scholastic endeavor, but it is usually done in competition, and they make pretty sure that someone sees them or that it is noised about. They must "show off" in youthful pride. All these are signs of the second stage of mind, and if you possess these qualities to any extent, then, even though you are an adult in years, your mind belongs in one degree or another of the compartment marked *Youth*. If not, then let us analyze further.

The next compartment let us label *Adult*. It is much more interesting age of the mind; it also has some good and some objectionable features. The actions, emotions, and thoughts of this stage are fixed, settled. The childhood flitting is passed, the gushing, impulsiveness and changeableness of youth are over. At last the mind becomes gripped by ideas and desires, and these completely imprison it. The person easily becomes the victim of an idea. If it is

love he will die for it. If it is a business he is its slave. If it is religion he will go to the stake for it. Fanaticism is the keynote of his mind. The Fundamentalist is a type; the martyr another. All other people are on the wrong path; his is the only business, the only politics, the only religion, the only philosophy, and he will try to force people to believe as he does. He will always try to discover whether others are honest with him—on the constant outlook for the attitude of others towards him, instead of studying his own attitude to others. In the early degrees of this stage no reason can prevail against such a mind or emotion, and even life itself is sacrificed for an idea as the idea *wholly* possesses the mind.

Again, we must remember the many different states or degrees of this *adult* age. There are many degrees of fanaticism. Are you fixed in your ideas? Are you narrow-minded? Are you intolerant? Are your affections for others affected by their religion or philosophy? Do you fear criticism? Do your emotions control you when in discussions or arguments?

One meets few people who are *not* controlled by their emotions at such times because the emotions keep close pace with the mind. Be perfectly frank with yourself and see how much you control them or are controlled *by* them. Are you in a mental or emotional prison? Is it the higher Self or the lower self that is the ruler? The lower mind and elementals, or the higher mind and the ego?

The large majority of civilized people are at this stage of mind, most of them are in the medium grades, and some are fast developing out of it. Do you recognize that your mind's age can be judged as related to some grade of this compartment? Your age can be easily compared and judged here.

If you find yourself sometimes doubting ideas that have long been fixed, and reaching out for something broader, searching, then at least you will not belong in the lower grades of this third compartment; you may be making progress towards the next stage. Let us label this compartment *Maturity*.

At this stage the mind is sufficiently developed to possess ideas not to be possessed by them. It is an age of reason, of mental self-control. The faults of the previous stages (when the lower mind of the personality directed actions, emotions and thoughts instead of the higher mind of the ego) have become re-educated, corrected, directed.

When this stage of mature mind is reached there is no longer any mental uncertainty. The person discovers that there is still a greater and final goal for the mind that can be reached very rapidly if he possesses sufficient will, and his destiny permits of its attainment. And when he reaches it there will no longer exist the fetters of what we have been imagining as mental compartments. The mind has reached the fifth or last stage of mind.

Let us call this lofty stage *Ageless*. The mind now is beyond the restriction of experience. It has reached Liberation. It experiences at will only. It encompasses all ideas, all Truth. It is illumined. It is fully self-conscious—the goal of existence is self-consciousness.

It will be clear to the mind of the student that not many of the present humanity have reached this lofty stage. This is to be understood, for even these few are far in advance of the great majority of people.

Such an analysis of oneself, one's relation to the different degrees in the evolution of mind, is only placing a mirror before oneself, as Krishnaji has urged people to do. It is my own way of constructing such a mirror and looking long, deep, and analytically at the reflection it gives.

By such comparisons one can see just how young or old, how imprisoned or free is one's mind, just how near or far it is from the perfect reflection of the mind of the Beloved within. Then there should follow a resolution to adopt a workable curriculum of practice that will show how to develop one's mind degree by degree from its present age to a more advanced one. Thus he will be less in danger of confused and wasted efforts that occur when there is no such analysis or definite method of perfectionment.

The Gift

KATHERINE PRICE BAILEY

Peace,
And the glow of evening;
In the court
A fountain splashing silver
Over swaying lotus flowers,
Rose-flushed,
Violet-tipped;
And one speaking, said,
"Again the Teacher comes to earth!

"A temple
For His use has been prepared,
A body wrought
With joy and suffering.

"Through many lives and climes
A soul has striven, conquering:
Through seared brown plains,
Through valleys shimmering green,
Through gasping deserts,
All leading to the purple hills of peace
And liberation.

"At last the temple stands complete
That He may dwell therein."

Blest sanctuary, flaming white,
Replete with beauty, majesty, and power!
An offering—
Holy,
Love-inspired,
Perfume-laden—
The gift of Krishnaji.

The Delphic Sisterhood

By CLAUDE BRAGDON



HE din of some cosmic alarm clock in her inner ear awakened woman to her era, and while only a relatively few have arisen and gone forth, these have won more room to move about for all their sex, particularly in the great Anglo-Saxon centers of civilization.

This disturbance of age-old equilibrium has disturbed woman's own to such an extent as to react adversely upon a certain contingent. In the rude jostle of business, professional, or political life some have lost their *feminine*, which is like an angel losing its halo, or a dove the iridescence of its breast. Others have become "hard boiled," a thing no longer woman, nor yet man, but a neuter worker in the money-hive, intent upon maintaining that competitive, materialistic, militaristic civilization which it should be the modern woman's mission to regenerate and transform; or failing in that, to undermine and destroy, because it makes men the creatures of its mechanisms. Still others, with the removal of the ancient taboos, have become dissolute, extravagant, inordinately self-centered and self-indulgent, flaunting the manners and morals of the underworld, and thus vulgarizing social life, which is no less a betrayal of their sex and a reversal of its function.

But in most cases this change in woman's status has increased her spiritual stature, bringing out unsuspected strengths and latent finenesses, both of the heart and of the head. Certainly it is no uncommon thing to encounter women, who, without any impairment of their natural charm, or any shrinking of their social and biological burden, equal or excel men in many fields of endeavor hitherto conceived of as exclusively masculine; and who at the same time appear to have gained some indefinable augmentation of personality, of power, of understanding, and to have taken on, so to speak, a four-dimensional extension, that is, who have awakened to an awareness of a dimensionally higher world.

For in an evolutionary crisis like the present, new and mysterious faculties and powers are germinating within the consciousness; not perhaps of the average, but certainly of the superior individual. That individual therefore, rather than another, is the best index of the coming hour, because the fittest for survival, and for the establishment of the new ethnic type.

The modern "emancipated" woman of the sort described—intuitive, tender of heart, yet firm of will and clear of head—thus becomes a figure of portentous, even of supreme importance. She it is who, in biblical parlance, must bruise the head of the serpent, and help man recapture their lost paradise. That is to say, those abuses and excesses which are the result of the long and great dominance of the masculine principle, the nature of which is combative and destructive (witness a tom cat, competitive industrialism, and the world war), and can only be counter-balanced and corrected by the opposite and complementary principle, which is love, tenderness, compassion. Those women, therefore, in whom this light most clearly shines, left free to energize, not in their old inhibited way, or in man's way, but according to their most profound inner monitions, are *the chosen*—those who in their social life must work for the establishment of a world-polity not founded upon fear and hate; and in their personal life must push back the boundaries which have seemed to restrict the relation between the sexes, and enrich it, discovering knowledges, communions, felicities, unknown to that relation as it now exists. Of course man must coöperate in this emprise, but for the moment, by virtue of some change of polarity, it is woman who assumes the role of initiator and guide.

All this cannot be interpreted too narrowly, however: it is not the female sex, but *the feminine principle* which is ascendant, and though that principle finds its most characteristic and complete human expression in woman, it incarnates in man

also, just as masculine traits so often manifest themselves in women of the new type. For the psyché must take on either the masculine or the feminine vesture, but is itself androgynous—not purely, but preponderantly either masculine or feminine. There is, in truth, an *overlapping* of the sexes, the sort of thing that would occur were it required to sort skeins of silk of every imaginable color so that they went into only two boxes according as they belonged to the thermal or the electrical end of the spectrum—were warm colors or cold. There would be a certain narrow range of colors which could not be separated according to such a classification, belonging as much in one box as in the other, yet into one or the other all must go. So it is with sex: the Eternal Masculine need not and does not always manifest itself through men, nor the Eternal Feminine through women. Indeed the most perfect and sublime embodiment of *love*, is in the man, Christ.

The leavening influence of Christ's teaching, since it was first projected into the world, has brought about tardy triumph of the feminine ideal over the masculine—the compassionate over the forceful—in the consciousness of a certain contingent, men as well as women, so that the Delphic Sisterhood is also a Brotherhood—an inner, and for the most part unconscious affiliation of individuals embracing those persons of either gender who have achieved a certain balance of the positive and negative forces, by reason of which they are able to equilibrate them at will. This makes them heirs to new powers, sensitized to new images, able to act and operate in unprecedented and un-predetermined ways.

Ouspensky, the author of *Tertium Organum*, in a letter to its translators expressed the conviction that there exists in the world now for the first time a fraternity, an organization, an order, without habitation or a name, having no outward sign or symbol, no officers, constitution, by-laws, dues, or any of the things considered essential to the corporate life of a human group. He affirmed that at various times

that he himself belonged, and that they recognized one another at sight, no differences of race, language, color, class, acting as a barrier to their mutual understanding and communion, not even—the relation once established and cemented—silence or distance or any of the things which restrict human intercourse of the ordinary sort. It is impossible, Ouspensky declared, to "join" this order: one either belonged to it or one didn't belong, it all depended upon being a particular kind of person, belonging to a certain evolutionary cycle, at a definite stage of interior unfoldment, and dedicated to certain ends. These things automatically constitute one a member, and many belong without being in the waking, or surface part of their consciousness, aware. The one indispensable qualification is, according to him, to be a *builder of the future*—to be, that is, a receiver and reflector of the new images of the new age.

To those who are familiar with the Ouspensian philosophy such a conception will not appear preposterous, or even strange, because it constitutes only another example of that group-consciousness or collective individuality demonstrated and described by him in his book—those *wholes* which in this "three-dimensional section of the world" can manifest only discretely, conditioned by time, space, and circumstance. Since considerations of sex in its phenomenal aspect enter into these matters not at all, Ouspensky's esoteric brotherhood is not different from my own idea of the Delphic Sisterhood, by reason of their identity of function—the mirroring of new images, the creation of a new world. The members of this order, however seemingly widely separated, are united to one another by reason of their common delight in, and service of that Eternal law which gives them both their freedom and their solidarity. Their relation is a *geometric* one, more powerful than any merely personal tie—each is the center of a sphere which all together constitute a single hypersphere: they are like the branches of a vine, or the fingers of a hand.

Capital Punishment

By CLARENCE DARROW



THE real reason why so many people tenaciously cling to the idea of capital punishment is because they take pleasure in inflicting pain on those they hate.

Of course, they would not admit that this is the reason; at the same time the proof is very plain. All early punishments were mainly vindictive, but then, primitive people are more honest than civilized ones and are not so anxious to hide their motives. Civilized people think more of themselves.

Primitive people used the death penalty for all sorts of offenses and the general practice continued even until within the last two hundred years. At that time two hundred crimes were capital offenses in England, including poaching and petit larceny. Not long ago good folks not only used the death sentence for most offenses, but inflicted it in the most terrible ways—by hanging, flaying, dismemberment, throwing down from a high wall, crucifixion, drowning, stoning, starving and so forth.

No matter what the method of killing, death was preceded by torture; not the torture of notifying the condemned of the exact time and way of his death, but physical torture which to these simple minds was much more obvious than mental torture. As distinctions were made in punishments, those offenses which caused the most hatred, like religious and political crimes, were visited with the severest penalties.

At no time in the history of the world, not even now, were the offenses which are the most serious, punished in the most brutal way. From every standpoint, except the loss of life, murder is not one of the most serious offenses and not one which marks the culprit as being the most dangerous and abandoned. A large portion of the trustees in prison are those who are confined for murder and are under life sentences. This is because they can be relied on better than those who are in prison for many other offenses. The terrible crimes of the world which have always demanded

the most horrible penalties are crimes like witchcraft, heresy, blasphemy, Sabbath breaking and treason, real or constructive; in other words, religious or political offenses.

Most persons are familiar with the case recorded in the Book of Numbers, where the children of Israel, while journeying in the desert, found a man gathering sticks on the Sabbath Day. They brought him to Moses and Aaron, who were not fully satisfied what to do with a man who was so wicked that he gathered sticks on the Sabbath, so they put him in jail and sent for the Lord. The Lord told them that he must surely be put to death by stoning, and so all the congregation took him outside the camp and stoned him "until he died." Many more persons have been put to death for witchcraft and heresy than for any, if not all other crimes, and yet few people believe in such an offense as witchcraft now, and only a small number believe in capital punishment for heresy.

Next to death the most popular punishment in olden times was banishment. This sentence at an early date really meant death. It meant death at the hands of wild beasts or from starvation, or thirst. In some ways these were more terrible than sudden death. Anyhow, the dissolution lasts longer than lightning. . . .

Those who believed in the most cruel vengeance were still worried about the victim's soul. In the pronouncement of the death penalty now the judge adds: "May God have mercy on your soul." Probably this is true, because the judge does not know how to destroy the victim's soul himself and the lawmakers, as a rule, consider this beyond their jurisdiction. However, with most punishments lawmakers and executioners do the best they can even to accomplish this end. When judges blithely and sonorously add to the sentence: "And may God have mercy on your soul," they have their fingers crossed.

The people of today deny that they punish from vengeance. They admit that they

have indignation against the criminal, but their indignation is "righteous" indignation. The word "righteous" only confesses hypocrisy. Hatred is hatred. Prefixing the word "righteous" makes it in no way different. People punish those whom they hate.

No one can inflict pain or torture upon an individual without hating him. In the preparation for war, when nations begin to mobilize, the first unit in the field is the liar. These are called into this pleasant service to make soldiers hate the enemy, so that they will kill them. In punishment every effort is made all down the line to magnify the ferocity of the act and the moral delinquency of the condemned, so that the punishment will be fixed in hatred and anger and carried out in the same spirit. This carefully created emotion is called "righteous" indignation.

Every one nowadays has given up defending capital punishment on any theory except that hanging or otherwise killing one man keeps others from committing a capital offense. No one who considers this question believes it, but still it is repeated over and over again by those who either do not know or do not care.

Are men kept from killing their fellows because they are afraid to kill? Every one who kills, excepting those who kill in the heat of passion, prepares a way of escape. The killer never intends to be caught, and often he is not. In the crimes of profound feeling and passion consequences are thrown to the wind and the certainty of the punishment of death does not prevent the act. If people are really kept from punishment through fear, then the more terrible the punishment provided, the greater the fear. The old forms of torture should be brought back. For instance, boiling in oil, which was once a favorite means of putting to death, should once more be established. The old rack, which tore victims limb from limb should again be called into service. These measures would have a tendency to scatter fear all over the place. The public has grown so soft that present methods no longer terrify. They forget the injunction of Nietzsche, "Be hard!" Our degenerate and effeminate lawmakers even seek to make death by the state as painless as possible, and thus take away most of the fear that is supposed to prevent the weak from committing crime.

If one should take the pains to ask a dozen men and women which they would prefer, life imprisonment or death, almost all of them would say that they preferred death. True, when the time came to die they might wish to live under almost any circumstances. But, as a theoretical proposition, without the imminence of death, most all men and women prefer death to long imprisonment. There is certainly much less fear of death than of long imprisonment in the mind of one who is about to kill. . . .

If hanging John Smith is to keep other people from murder, how is it to be accomplished? Plainly, it must be necessary that the public should know that John Smith is hanged. Both in England and America this once was made clear by hangings on a high hill in broad daylight, which were attended by thousands of people. These were abolished mainly because it was found that the spectacle, instead of preventing crime caused it, through suggestion. No country, however fierce and barbarous, would provide for public hangings today. This method of killing is not even contained in the Baumes laws. As a rule, the state kills people in the dark, with no one present except a few officials, a physician who is not there to save life and a minister who is supposed to inform God to watch out for the victim's soul.

He is killed in silence and darkness so that the people will not witness the brutality of the State. If this terrible act is to prevent killings, then it should certainly be open and, instead of keeping people away from the scene, they should be compelled to go. But we are even more inconsistent and foolish than this. No motion picture is allowed to reproduce the crime of the State. Men, women and children cannot see the helpless victim strapped and slaughtered, even in the movies. It would be a wise thing to do if this transparent pretension of the advocate of capital punishment was anything but a pretension.

If men are to be kept from killing by fear, then all human beings of all ages, especially the young, should see what it means to die at the hands of the State. In this way the wicked impulse to go out and kill would visualize something of the wages of crime. These pictures are not shown because, in spite of the hatred and vengeance

of the public, even the very common man still has some vague feeling that the young, especially, act from suggestion. In truth, this is about all there is to education. All observers know that many cases are repeated over and over almost in every detail, due to suggestion. Intelligent people are perfectly aware that to show such pictures on the screen would not prevent murders, but would induce them.

If the full details of executions could be vividly told; if men and women could visualize the horror coming from the fear and dread of this shameful and cruel death; if people could feel the agony of the days of waiting; if they could grasp every detail—all normal human beings would be so shocked to think of their part in the horrible deed as to get rid of the barbarism that inspires the desire to have some unfortunate killed by the State. The newspapers do much to bring this home to the average citizen. The trouble is that most

men and women will not read them or permit the young to read the ghastly details. The weak or the erotic who enjoy the story are sometimes induced by suggestion to repeat the crimes. . . .

Crime and poverty and ignorance go together, as a part of the inheritance of the defective and the victims of circumstances. When the world understands this and knows that every act is preceded by a cause or causes, it will seek to remove the causes of crime and poverty and ignorance, and then, and only then, will the great mass of these human maladjustments disappear from the world.

(The above is printed at the request of those who are working so nobly for the abolishment of the death penalty. Gradually but surely there will be complete success. Clarence Darrow is an eminent lawyer of Chicago, Illinois. This article first appeared in the *New York Tribune*.—ED.)

Until the Dawn

(*To Krishnaji*)

By C. v. U.

His words are Flowers
of exquisite Beauty
whose Fragrance
penetrates the Night
. . . . of Stars.

Faint is the silver light
that hides
the Wonder of their Beauty.
The Night is still
embraced in Peace.
His voice
. . . . is Silence.

Until the Dawn
the Red of Magic-Light
enflamed the World.
Color, Sound and Silence
all in One
. . . . the Word.

Light and Life

Reviewed by RICHARD G. TYLER



IN a paper entitled "Light and Life," presented before the recent Third Racial Betterment Conference held in Battle Creek, Professor J. W. M. Bunker of Massachusetts Institute of Technology, points out that while light is variously defined, the word always connotes something cheerful and good. Here it is used in the sense of a form of energy transmitted from the sun through the ether in pulsations of varying length, some of which are visible while others are invisible.

While we are all familiar with the fact that light for this solar system comes from the sun, we are perhaps less familiar with the way in which it originates. An atom, as science knows it, consists of a positively charged nucleus of a proton, about which negatively charged particles or electrons revolve at high velocities. If an electron is driven nearer to its proton, some of the energy required to hold it in the outer orbit is not required in its new position and is, therefore, released. Also, when an electron is dislodged from its orbit, the energy which held it in its place is given off. It is from these atomic disturbances with their release of electrons, which are going on in the sun that the energy which we call light is radiated.

We might think of this energy, radiating at a velocity of about 187,000 miles per second, as a continuous bombardment of the surrounding ether, and that the impulses sent out by this activity include a great variety of wave lengths and amplitudes. It is not readily apparent why some of these processions of impulses are equally spaced, but such is the fact, and it is to such an orderly procession that we give the name of a ray of light.

The impact of these series of impulses on the retina of the eye is interpreted by the brain as light or color. Some of the lower forms of life react differently to light rays of different colors and, while we do not imagine that the protozoan can recognize

red or blue light as such, still it is conscious of the difference, perhaps through the feelings induced. Color is the term used for convenience to describe this particular kind of sensation as experienced by the eye.

Only limited numbers of these impulses can be transmitted to the brain through the mechanism of the human eye, and we are conscious through this means of a very limited part of the total number of such vibrations. The length of a light wave is too small to describe by the ordinary units of measure. A common unit used for this purpose is the micromicron which is one-millionth of a millimeter. To give an idea of the size of this unit, we may realize that the lead of an Eversharp pencil is about one millimeter in diameter. If you divide this diameter into 1000 parts, each part is called a micron and, while it cannot be distinguished by the naked eye, it is easily measurable under a microscope. If each of these microns are further divided into 1000 parts, these divisions are micromicrons and are too small to distinguish even with the highest-powered microscope, though they can be measured by delicate physical instruments.

That group of light rays having a wave length between 700 and 600 micromicrons is interpreted by the eye as red or orange in color; between 600 and 500, as yellow or green; while the shortest wave length of the visible spectrum is in the neighborhood of 400 micromicrons and gives the sensation of violet. This is a very small fraction of the total range of vibrating energy given off from the sun, and all other wave lengths may be classed as invisible light.

Light waves of a magnitude of 100,000,000 times the wave length of visible light are used for the transmission of radio while those 100,000 times smaller constitute X-rays. At the upper end of the scale just beyond red light, there are bands of light waves which we designate as heat or infra-red, while below the lower end of the vis-

ible spectrum is a band of shorter wave lengths called ultra-violet.

We say that a person who is healthy and vigorous is full of energy, but give little thought to the question of whence comes the energy he uses. Since the law of conservation of energy postulates that energy is neither created nor lost but is only converted from one form to another, man is only a transformer of energy and, as there is only one source of energy for the life on this earth, he derives his energy from the sun in the form of light.

This energy is first entrapped by the green leaves of plants where, through a chemical transformation, it is changed into starch. Starch is, therefore, bottled sunlight, and is the basic food for all plants and animals. It may be transformed into sugar or combined with nitrogen into protein, or it may be split and the fragments recombined as fat. Proteins, fats, and carbohydrates are basic foodstuffs and are valuable only because they contain bottled energy released by the chemical processes of digestion for the use of living organisms. These are the media through which the energy from the sun is transformed into living plant and animal tissue, or through which such tissue is maintained in a healthy condition.

Within the last two decades, it has been realized that these are not the only sources of the energy used by man, but that what are now called vitamins form a necessary function in this transfer of energy. Vitamins have a relation, either direct or indirect, to sunlight, and it is reasonable to suppose that their energy comes from the sun. We are able to trace a direct relation between exposure to a certain portion of the sun's rays and the development of a particular vitaminic property in certain chemical substances. This, however, cannot be done at present for all vitamins, though it has been definitely proved for at least one.

Light may contribute to health through the agency of certain photochemical changes which take place in animal tissues under the impact of certain light rays. Some of these changes take place as the result of direct contact with sunlight while some may be due to the indirect contact through vitaminic substances. We do not know the ex-

act nature of vitamins though we know that they are present in certain kinds of foods which make possible its utilization as an element of diet, and that, while the diet may contain a sufficient amount of proteins, carbohydrates, fats, and minerals, if vitamins are absent, a condition of health cannot be maintained.

Vitamin *A* which is needed for the growth of the animal organism, is found in milk, but only when it is contained in the diet of the cow. When the latter is fed dried grasses in winter, the milk contains less of this vitamin than in summer. Thus it is found to be associated with growing green plants, though the chemistry of this occurrence is not thoroughly understood. While its ultimate source seems to be sunlight, this is not always apparent, as, for example, in the case where it is obtained from cod liver oil. It is probable that the cod feeds on the numerous microscopic plants floating in the water, which have attained their growth and vitaminic content in sunlight. So that even here, an indirect relation between vitamin *A* and sunlight may be postulated. The animal cannot prepare this vitamin by being exposed to sunlight but must get it through its food supply.

Vitamin *B* was the first to be discovered and is equally necessary with vitamin *A* for the growing of young animals. It is found in the outer covering of cereals, in milks, and in yeast. Its relation to light is not so clearly seen as in the case of vitamin *A*, as it is possible to grow yeast in the dark and still find its vitamin content unimpaired.

Vitamin *C* is found in the juices of citrus fruits and tomatoes, and its presence in the diet prevents deficiency diseases such as scurvy. Coming from plants or fruits grown in sunlight, it is easily possible that a relation between this vitamin and light exists. Vitamins *A*, *B* and *C* must all be obtained through the diet and cannot be appropriated by the animal directly from sunlight.

Vitamin *D* is a fat-soluble vitamin which is a necessary constituent of the diet to prevent rickets and certain bone diseases. It is, of course, necessary not only to have vitamin *D* present but there must also be an ample supply of minerals such as cal-

cium and phosphorus which are to be built into the bony structure. The vitamin appears to act as a vehicle for the calcium, transporting it to the tissues and unloading it where needed for the building of bones. It is produced by the light rays in the ultra-violet section of the spectrum and, in this case, either certain kinds of food or the patient may be exposed to the light and receive the necessary vitamins by this direct exposure. The relation here to sunlight, therefore, is very direct and apparent.

Less is known as yet concerning vitamin *E*, but as its source is grain leaves it seems possible that it originates in sunlight.

It is well known that the effect of sunlight in treating diseases has been recognized for some time. The work of Rollier in Switzerland in 1903 demonstrated its beneficial effect in treating patients suffering from certain types of tuberculosis. The use of ultra-violet light during more recent years has rapidly increased so that now

many of the beneficial effects of light may be secured from artificial sources indoors, whereas, originally, we depended largely upon sunlight as the source of these beneficial radiations.

Hippocrates and Galen recommended sunlight for the cure of diseases and, while the effect of light appeared mysterious to the ancients, we are now beginning to perceive a certain logical sequence of cause and effect in this transfer of life-giving energy from the sun to ourselves. The Greek temples were in some cases solaria. Today we have open-air schools and sun rooms glazed with a special glass to permit the passage of ultra-violet light; and, if the day be cloudy, we press a button and at once we have at our command an electric source of these vital rays, stronger than that of the noonday sun in an unclouded summer sky. What the future development in the scientific application of light to life, health and happiness may be, we can at this time hardly imagine.

Krishnamurti Weighs Hollywood

By GLADYS HALL

(An interesting interview with Krishnamurti is given in the September *Motion Picture Magazine*; we feel sure our readers will enjoy it:)

Jiddu Krishnamurti is come to Hollywood. Krishnamurti, the young Hindu. . . . He may or he may not be the reincarnated World-Teacher, the divine essence that has incarnated before in Buddha and in Mohammed.

Of himself he says, "Please—I have no name, I do not believe in names and labels. I have attained to life. I am one with the Beloved. I have gone outside the cage."

So had those Others.

He may or he may not be—but whatever he is, whoever he is, he is not as you and I. On that sensitive, pale face which had been purged of all ordinary hungers, all ordinary desires, all personal ambitions there is a Something not to be named by

you and me. Whatever the label may be, it is the beautiful opposite of the flesh-hungers, the money-greeds, the sordid, little-seekings of the poor rest of us.

He has attained to Life. That is the way he puts it. Through many lives he has attained to freedom from all desire. He has broken the chains of limitations. He has broken the bars of pain. We are all, he says, like little rivers seeking our way to the infinite sea, desiring to be one with it. We are all like little fish caught in an evil net of transient things. He has escaped the net. Through many lives he has lived, through many experiences, through pain, and defeat, and loss, and self-denials he has attained to life.

He is slender and of the color of old ivory. His hair is shining and heavy and blue-black. His eyes are extraordinarily large and they see—*what do they see?* It

is the simple truth to say that when you look into those eyes you turn away your own. Shamed. Shamed for the goals you have been seeking. Shamed for the idols you have made. His teeth are gleaming and his narrow, slender hands hold on to truths that you and I have perceived but dimly—or have we?

He wore an ordinary suit of blue. His bare feet were sandaled and, with the exquisite courtesy innate with him, he apologized to me for his departure from our customary mode of attire.

He came to meet me at the door of the house, unattended. . . .

He brought chairs to the porch and said, "Let us sit in the open air." His voice is light and clear. Free. He is gentle and deprecatory, rather than dictatorial. He who has no use for creeds and dogmas urges no dogma of his own. He has the lovely humility of the truly great.

When I asked for an appointment, by telephone, it was granted immediately, within an hour of asking, without question.

No circumstance attends this youth. . . . Such trifling poor pretensions are reserved for the make-believers of the world.

He is very simple, this youth who had come to give us the message of Happiness. A happiness not dependent on the things the eye can see, not the things the hand can touch. And by being simple, he explained to me, he does not mean to be crude. But to be simple is the first end for which we all should strive. The complicated mind and the complicated heart serve only to distort the Truth.

Of the movies I said, "Have you ever seen a picture, or any part of a picture, that seemed to you to hold so much as a glimpse of the vision you hold?"

And he was, at that one question, more emphatic than at any other time. "No," he said, and was agitated as a lake is agitated when a May breeze fingers it, "Please, no—no—no—"

"The 'King of Kings'?" I prompted.

He said, "Something that is passed. That picture, it was not creative. You see—you see, we have no power over the past. We have only the future—"

"But you believe in the Screen? In its power? In its possibilities?"

"Oh, yes—yes! It has everything. It is

limitless in its power, but—it has not used that power. It has everything but—"

He paused, distressed. In his innate charity for all things and for all men he hesitated to place an onus anywhere.

"Everything," I said for him, "Everything but the men of vision. The men who would give the world great dreams to dream and never count the cost."

He said a little sadly, "Yes—everything is pushed down—you see? Pushed down and down, to lower levels—" and with his slender hand he made the gesture of pushing down, lowering, crushing to earth. And I had the vision of the producers of Hollywood crushing souls into rank undergrowth, stifling and smothering them.

He told me that here we are in cages. We live our lives in cages and never get outside. And we spend our lives *decorating the bars*.

We believe that there is comfort in life. We seek for comfort of one sort or another. We pray God for it. *And there is no comfort*. There is no comfort because life is a search. Because all so-called comfort is dependent on some other one, some other thing. And so forever transient.

He said that the screen gives us a pool of water, muddied. It soon dries up, leaving no trace. What we are thirsting for is a lake with an illimitable source.

The screen gives us little tales of little, momentary loves. Carnal loves. Men and women. Women and men. In cages. Loves that cannot matter.

The Germans have shown us a bit of what the screen might do, but—they have shown us *in the wrong direction*.

The screen is giving us but a small opening, an aperture, when we should be looking through its wide windows into the heavens. We should be because it would be possible. Because to the screen all things are possible.

It would seem that there might arise men of power to replace the men in power now. Men who can say with Krishnamurti, "What have I done with all that knowledge, with all the labels, with all the phrases and all the jargons I have learned? *In what way have I created?* In what way have I given and brought joy to those people who suffer and are longing and desirous to learn, those people who are fumbling in the darkness?"

The Teachings of Pythagoras

By F. MILTON WILLS



RATHER tantalizing uncertainty surrounds the teachings of Pythagoras. Though he may have left some writings, these have not been handed on to us; so it is necessary to rely upon what has been transmitted by certain of his followers and contemporaries. In a general way, of course, the modern students of the *Secret Doctrine* can surmise with some accuracy the main doctrines, despite the fact that these more recondite matters were given under pledge of secrecy in the several disciplinary stages of his schools.

Pythagoras was born in Samos about 582 B. C. He traveled widely about the Mediterranean, studied for some years in Egypt, and was initiated in the Mysteries of Sais. He was also inducted into the Kabeiric, Eleusinian and Chaldean Mysteries, and thus became adept in the hidden mysteries of that ancient world. He also journeyed to India, where he stayed a number of years and gathered a rich store of knowledge. He met the Lord Buddha and became a disciple of His, was blessed by Him, and then sent back to Europe to undertake the magnificent exoteric and esoteric presentation of the Sacred Science which became the work of his remaining years.

About 529 B. C. Pythagoras established at Crotona, in southernmost Italy, his famous school and his widespread and influential religious brotherhood which extended over all the Greek-speaking world. He is said to have taught in this school forty years. The institution was finally broken up by political disturbances, popular prejudice and jealousy on the part of priests of the prevailing religion. Pythagoras went to Metapontum and, at a very advanced age, to his birth-place, Samos, to end his days.

At Samos was his disciple Kleineas, with whom he advised in the founding of a branch of the school in Athens. It was at this time that there came to Samos, and met Pythagoras and Kleineas, two boys, Kleomenes and Agathocles—a meeting of great

significance. The former has become in our day the greatest occultist living out in the world, and in his eighty years has immeasurably extended the knowledge of mankind and developed its spirituality. Kleomenes became a follower of Kleineas, who is now a Master of Wisdom, living in the Himalayas, the Master Djwal Kul, and studied with him in Athens. Pythagoras has become the great Chohan, Kuthumi, and he who was Kleomenes became in this present incarnation a pupil of His.

The Pythagorean School was closely associated with the teachings of the Mysteries, but without the ceremonies. It gave a philosophical exposition of the same great facts of the inner worlds which the Mysteries presented more dramatically. It aimed at making supermen of its pupils through discipline, study, meditation, and service, and at making perfect citizens of those who were not yet ready to enter the penetralia of the Mysteries. The pupils were divided into three degrees:

1. The *Akoustikoi*, or Hearers. These took no part in the addresses or discussions, but kept for two years, absolute silence in the meetings, devoting themselves to listening and learning. The teachings most applicable to them were those of a hygienic, an ethical, and a general cultural nature, to prepare them for the deeper teachings to come.

2. The *Mathematikoi*. These studied a system of mathematics and music quite transcending in spiritual importance, scope, and practical application what we of to-day know of these matters. The special subjects were arithmetic, geometry, astronomy, and music, with especial stress upon the mystical qualities of numbers. This latter subject was reflected in a very small degree, in what is known today as numerology, a system of divining character and karmic influences by means of numbers attached rather arbitrarily to the letters of the alphabet.

With the Pythagoreans the study of

mathematics was but a preparation for something much greater. Geometry, as we understand it, was then taught in the ordinary schools as a preparation for the mere practical affairs of life, such as architecture, land-measurement, etc., and perhaps also for cultural purposes, as is the case today; but within the great Pythagorean schools it was carried much further, for they applied it to the study and understanding of the fourth dimension, and the laws and properties of higher space, all with a view to the higher development of the human soul.

The Pythagorean mathematics, starting with such elements as we find in the Euclidian system formulated two or three hundred years later, led its students upward toward an understanding of all the octaves of vibrations (concerning great ranges of which modern science knows nothing), the intricate occult relations of numbers, colors, and sounds, and the true shape of the universe. This great system of mathematics afforded its students an immense opening of the mind to the wonders of cosmogony and the structure of the universe, as indeed does the study of mathematics today when rightly undertaken. Approaching in the spirit of reverence such fundamental knowledge as mathematics will lead to insights that are fascinating in the extreme and to further monumental achievements. Its study in this spirit is strongly recommended to those who are capable of pursuing it with the divine ardor of the Pythagoreans of old. The mind of God in nature, contacted by the mind of God in man, means a coalescence of divine intelligence such that man is led perforce to envisage God as his own greater Self, the goal toward which he is progressing.

The *Mathematikoi* worked out the correspondences between geometry, other branches of mathematics, and music in so remarkable a way that they proved that the numbers of vibrations which produce a harmonious chord have the same relation to one another as that which exists between certain parts of the five Platonic solids, those which give us the axes of structure for all the elements. These axes are the lines along which works the divine power surrounding the atoms of the several planes, or grades of matter, of the Solar System,

namely, the physical, astral, mental, etc. These Platonic solids, which are the only regular polygons possible in geometry, are given in fixed series, and this series agrees with the several planes; they are the tetrahedron, the cube, the octohedron, the dodecahedron, and the icosohedron. The training in this degree aimed at bringing about a closer agreement between intelligence and will.

3. The *Physikoi*. These were not to become physicists in our modern sense of the word; they were students mainly of the hidden side of things, prepared for the study of the ethical and other discipline of the First Degree of the School and the intellectual and will development of the Second Degree. Just as *preparation* was the keynote of the First Degree; *purification* of the heart, the intellect, and the will, that of the Second Degree; so was *perfection* that of the Third Degree.

In the meetings of this Degree men and women congregated to study the deeper teachings of the Teacher himself. They were taught, step by step, esoteric cosmology; the evolution of the soul; material evolution from the lower kingdoms to the higher; reincarnation; karma; that the soul is a spark of the Divine Spirit which ensouls the universe; that through numbers of past lives the soul had reached the point where it now stands and is to go on until it becomes a God; that after death of the physical body this divine spark lives in higher planes of being ere returning to rebirth to continue to develop reason and will; and finally, when all that this solar system of ours has to offer has been attained, other and more glorious evolutions await the aspirant. They were taught also that the sun is the center of our solar system; that the earth rotates and moves around the sun; that the stars are also suns like ours; that there are four elements (earth, water, fire and air), that the kingdoms of nature appear in regular order; that continents emerge and subside; that great races of men are developed on the several continents.

The life exacted from the pupils was of the most exalted purity throughout, but the men and women who had become adepts in the Third Degree were deemed worthy to be termed the friends and com-

panions of the Master. They had become purified, controlled, educated, and spiritualized. They considered problems which involved the application of the teachings to the life about them. There were presented to them, and discussed, regenerative views of human life; the origin of good and evil in the wider and deeper sense which sprung from their knowledge of the hidden side of things; reincarnation and karma; freedom of the will; liberty following good, or conformity to the will of God (the law of evolution), bondage and pain following evil; inequality of conditions as arising from previous thought, feelings, and actions of the individuals in the present or in past lives; friendship as a mighty power for good; and other profound truths.

There was about the Pythagorean culture a seriousness, beauty, and grandeur which could not but appeal to all who were in the least ready for the elevation of their lives above the level of the commonplace, and to those who had had a glimpse of the goal, this culture and discipline afforded the way, the truth, and the life.

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In the celebrated *Golden Verses of Pythagoras*, that slight epitome of his ethical teachings, we find two divisions; The first treats of the practical virtues, which aimed at making *Good Men*. The second treats of the contemplative virtues, which aimed to make *Good Men into Gods*. There are 71 of the *Golden Verses*, and they may be grouped as follows:

HIGHER INTELLIGENCES

1. First Worship the Immortal Gods, as they are established and ordained by the Law. 2. Reverence the Oath, and next the Heroes, full of goodness and light. 3. Honor likewise the Terrestrial Daemons by rendering them the worship lawfully due them.

The *immortal gods* are those who live perpetually in the knowledge of God the Creator and Father of all, being conscious parts of Him, such as the human Monads.

The *heroes* are the middle order of beings and comprise the angels, the daemons, or spirits, and the stage of mankind above the Masters. The *terrestrial daemons* represent Those whom we know as Masters of the Wisdom, who remain in incar-

nation in order to guide and govern men. The *path* signifies an essential, innate obligation to preserve all things in their respective places and to maintain the beauty and harmony of the universe; it is constantly observed by the immortal gods, they being always conscious of the Divine Will in its most recondite character; it is also constantly observed by the heroes and the terrestrial daemons to the utmost heights attainable by them; and among men, he who would reverence the path must do all in his power to understand the laws that govern the universe and endeavor to preserve order and harmony in all matters he contacts, for this mortal path has to be revered as an image of the other, and as leading to the greatest strength and stability of character.

RELATIONS

4. Honor likewise thy parents and those most nearly related to thee.

FRIENDS

5. Of all the rest of mankind make him thy friend who distinguishes himself by his virtue. 6. Always give ear to his mild exhortations, and take example from his virtuous and useful actions. 7. Avoid as much as possible hating thy friend for a slight fault. 8. Understand that power is a near neighbor to necessity.

ONE'S LOWER NATURE

9. Know all these things as I have told thee; and accustom thyself to overcome and vanquish these passions: 10. Gluttony, sloth, sensuality, and anger. 11. Do nothing evil, either in the presence of others or privately. 12. And above all things, respect thyself.

ONE'S GENERAL BEHAVIOR

13. Observe justice in thy actions and in thy words. 14. And accustom not thyself to behave in anything without rule and without reason.

DEATH AND MISFORTUNES

15. Always make this reflection—that it is ordained by destiny that all men shall die. 16. And that the goods of fortune are uncertain—that as they may be acquired, so may they likewise be lost.

17. Concerning all the calamities that men suffer by divine fortune, 18 Support with patience thy lot, be it what it may, and never repine at it, 17. But endeavor what thou canst to remedy it. 20. And consider that fate does not send the greatest portion of these misfortunes to good men.

DOCTRINES

21. There are among men many sorts of reasonings, good and bad. 22. Admire them not too easily, nor reject them. 23. But if falsehoods be advanced, hear them with mildness, and arm thyself with patience.

ACTIONS AND SPEECH

24. Observe well, on every occasion, what I am now going to tell thee: 25. Let no man either by his words, or his deeds, ever seduce thee, 26. Nor entice thee to say or do what is not profitable for thyself. 27. Consult and deliberate before thou actest, that thou mayest not commit foolish actions. 28. For it is the part of a miserable man to speak and to act without reflection. 29. But do that which will not afflict thee afterwards, nor oblige thee to repentance. 30. Never do anything which thou dost not understand. 31. But learn all thou oughtest to know, and by that means wilt thou lead a very pleasant life.

THE BODY

32. In no wise neglect the health of thy body; 33. But give it drink and food in due measure, and also the exercise of which it has need. 34. Now by "measure" I mean what will not incommode thee.

MANNER OF LIFE

35. Accustom thyself to a way of living that is neat and decent, without luxury. 36. Avoid all things that will occasion envy. 37. And be not prodigal out of season, like one who knows not what is decent and honorable. 38. Be neither covetous nor niggardly; a due measure is excellent in these things. 39. Do only the things that cannot hurt thee, and deliberate before thou dost them.

INTROSPECTION

40. Never suffer sleep to close thy eyelids, after thy going to bed, 41. Till thou

hast examined by thy reason all thy actions of the day. 42. Wherein have I done amiss? What have I done? What have I omitted that I ought to have done? 43. If in this examination thou findest that thou hast done amiss, reprimand thyself severely for it; 44. And if thou hast done any good, rejoice. 45. Practice thoroughly all these things; meditate upon them well; thou oughtest to love them with all thy heart.

OATH CONCERNING PRACTICAL VIRTUES

46. 'Tis they that will put thee in the way of divine virtue. 47. I swear it by him who has transmitted into our souls the Sacred Quaternion, the source of nature, whose cause is eternal.

HELP OF THE GODS

48. But never begin to set thy hand to any work till thou hast first prayed the Gods to accomplish what thou art going to begin.

CONSTITUTION OF GODS AND MEN

49. When thou hast made this habit familiar to thee, 50. Thou wilt know the constitution of the Immortal Gods and of men. 51. Even how far the different beings extend, and what contains and binds them together.

NATURE OF THE UNIVERSE AND POSSIBILITIES

52. Thou shalt likewise know that according to Law, the nature of this Universe is in all things alike; 53. So that thou shalt not hope what thou oughtest not to hope; and nothing in this world shall be hidden from thee.

IGNORANCE: LIBERTY OF SOUL

54. Thou wilt likewise know that men draw upon themselves their own misfortunes voluntarily—of their own free choice. 55. Unhappy that they are! They neither see nor understand that their good is near them. 56. Few know to deliver themselves out of their misfortunes. 57. Such is the fate that blinds mankind, and takes away its senses. 58. Like huge cylinders, they roll to and fro, always oppressed with ills innumerable. 59. For fateful strife, innate, pursues them everywhere

tossing them up and down; nor do they perceive it. 60. Instead of provoking and stirring it up, they ought, by yielding, to avoid it. (That is, instead of running foolishly counter to God's laws and stirring up this strife, we should avoid it by yielding to the will of God.)

KNOWLEDGE AND DELIVERANCE

61. O, Jupiter, our Father! if Thou wouldst deliver men from all the evils that oppress them, 62. Show them of what Daemon they make use. (Their own Higher Self; for, to know this is to transcend all evil.) 63. But take courage; the race of men is divine. 64. Sacred Nature reveals to them the most hidden mysteries. 65. If she impart to thee her secrets, thou wilt easily perform all the things which I have ordained thee. 66. And by the healing of thy soul thou wilt deliver it from all evils, from all afflictions.

PURIFICATIONS

67. But abstain thou from the meats which we have forbidden in the purifica-

tions and in the deliverance of the soul; 68. Make a just distinction of them, and examine all things well, 69. Leaving thyself always to be guided and directed by the understanding that comes from above and that ought to hold the reins.

RESULT OF CONTEMPLATIVE VIRTUES

70. And when, after having divested thyself of thy mortal body, thou arrivest at the most pure Aether, 71. Thou shalt be a God, immortal, incorruptible; and Death shall have no more dominion over thee.

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These teachings may be set side by side with those in *At the Feet of the Master* of these modern days, and the two together provide a transcendent organon for the regulation of human life and conduct. Would that especially the youth of all countries might sense deeply the eternal hope and promise in such self-discipline, for from it come truth and liberation, and from it will eventually be established, indefeasibly and forever, the Kingdom of Happiness.

Virtue

Know thou this truth (enough for man to know),
Virtue alone is happiness below.
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is blest in what it pays and what it gives;
The joy unequalled if its end it gain,
And if it lose, attended with no pain;
Without satiety, though e'er so blest,
And but more relished as the more distressed:
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very years:
Good from each object, from each place acquired,
Forever exercised, yet never tired;
Never elated while one man's oppressed;
Never dejected, while another's blest;
And where no wants, no wishes can remain,
Since but to wish more virtue, is to gain.—*Pope.*

Prologue of the New Age

By HAZEL G. COLLINS

Exit—The Man of Sorrows.

*Enter—The Man of Joy, with
Lazarus, His prophet.*

Such might be the caption of Eugene O'Neill's play, "Lazarus Laughed," which has been attracting the attention of a thinking public. One might say that its opening formed a fitting prologue to the recent work accomplished by Mr. Krishnamurti in California, for the play embodies a spirit and ideals akin to those voiced by him and accepted by those to whom his teachings are sympathetic.

"A triumphant and blood-stirring call to that ultimate attainment in which all prepossession with self is lost in an ecstatic affirmation of life." With these words, Eugene O'Neill, with the unerring insight of genius has struck the same keynote as Mr. Krishnamurti—the keynote of the new age now coming to birth here in America. The old ideal of mediaeval Europe, with its crown of thorns, its gloating over drops of blood and stigmata, its idea of spirituality showing itself through suffering, misery and torture, cannot suffice for joyous, happy-hearted America with the thrill of youth in her blood, the spirit of conquering adventure in her soul. Almost instinctively the new race is grasping the idea that spirituality means happiness, joy; that when one reaches consciousness of life as an eternal stream of going and coming, when one can comprehend the universal scheme, then all fear, doubt, and misery must vanish in the union with the great stream of life and love we instinctively call God.

Away with the old idea that Christ saves one by vicarious atonement, drags one out of the mire of sin, washes one and saves one's soul. With the voice of the new age Lazarus says, "Saviors come; but saviors cannot save. It is with man's own greatness that he re-creates himself a god."

It is not to be expected that many of those who saw the play "Lazarus Laughed"

could see all the depth and real meaning in it, the critics least of all, judging by the comments in the press; but like the centurion who wished to make Lazarus, Caesar "he couldn't understand it, but felt there was a god in it somewhere," the audience were drawn and fascinated by it, nevertheless.

One clergyman, we understand, condemned the play as not teaching the survival of the individual soul after death, though almost the first and last words of Lazarus were, "there is no death except the death we create by our self-centeredness and our petty little fears." But the man of dogma can never understand the man of mystic vision, who sees all life as one, who longs to lose self in the one Self. Those who want dogma will get it neither from "Lazarus Laughed" nor from the World-Teacher. A correspondent of a New York magazine wrote that "Playwright O'Neill has more to say when he is concerned with intimate and human drama than when he is setting forth some tremendous generalization upon life," and there was at least one in the audience who could only babble of the tremendous technical difficulties of the play. There are others of us who say that the playwright himself never wrote such deep and powerful truth, or had so much to say.

Anyone who has tried to give a mystic thought or an unpopular idea to people could realize how infinitely true to human nature are the reactions of the characters to Lazarus' message. That was to be expected perhaps of such a student of unvarnished human nature as O'Neill. That there is a wonderful unexpectedness, a breath-taking quality in the whole play, is attested by the quiet and almost breathless attention of the audiences through a play of such slow action and meditative speech.

Probably very few could see in it the story of Initiation, could see the death and resurrection of Lazarus as the birth of the divine spirit in man; would see Miriam,

his wife, as the human personality, which, no matter how sensitive and refined, must eventually fade and die, must become transcended in the growth of the Initiate; few perhaps would see Caligula as the animal-man, always vacillating in his allegiance to his higher self, always ready to betray the Initiate at every unguarded moment. Caligula would be least understood by the average person in the audience, typical of the snob, though he is, and typical of the passions which begin to cower when they feel the lash of the superior will of the spirit. It is significant, too, that he is the only one left alive at the end of the play.

Tiberius, the cool, calculating lower mind, full of casuistry, finally sees the light, gives up his doubting and, laughing, dies; that is, the mind becomes transmuted and united to its higher self in initiation. Pompeia, too, the emotional soul, is drawn into the fire without understanding why, and in the flames is united to the higher self; but Caligula, having seemingly betrayed his friend and lover, at the last is left to live insane, to rant and rave, in fancied power, over emptiness—the fate of those who reject the higher—and then, in a moment of lucidity to say the final words of the play, "But men forget."

That is why, the only reason why, the play seems to say that Saviors come—because men forget.

There are moments of pathos and tragedy. One senses the loneliness of the Path; the feeling of being misunderstood that every great Teacher must experience;

the sorrow of losing friends who cannot follow in spiritual development; the longing of the personality to go back to its human dwelling in the peaceful valley, its human loves and sheltered life, even though it is true to its higher Self and determined to follow at all costs; the tragedy that every Initiate goes through, of being mocked and derided as he goes through a spiritual test—mocked by the very people he tries to help. In these moments one feels that the Path is not all joy; but joy conquers, joy is the end.

It may be that the playwright would object to our reading of so much symbolism into his play. It is the artist's business to create; others who come after may well be able to see more of the inner meaning of his creation than he, himself. It is a poor work of art that is capable of only one hard-and-fast meaning.

We venture to say that the coming generation, after it has listened to the World-Teacher, will see more in the play than the present one. We could even imagine that in time to come it will be looked upon as the first passion-play, the first miracle-play of the New Age; and that the hero myths, the fairy tales, and folk-lore of the new race will center around a great hero, a Man of Joy, who came to teach people that there is no death, that only self-imposed barriers keep one from the never-ending joy of life; that each one must break down his own barriers, must recreate himself a god, and must find eternal happiness through Self-liberation.



The Editor's Telescope

M. R. H.

HEALTH AND SCHOOL CHILDREN

The following exceedingly interesting account of the effect of introducing health measures to the children of Fargo, Dakota was explained by Helen B. Phelps in *The Survey*:

It would be brash to assert that child-health is more important than any other phase of health work. But when you have your health machine all nicely assembled you have to have something to make it go, and there isn't a better motive power to be had than John Smith's love of his young hopeful. If you can build a health program around work for mothers, babies, and freckled schoolboys and long-legged schoolgirls—not forgetting good water and milk and quarantine and vaccination and vital statistics and tuberculosis and all the rest—you have almost a self-starting band-wagon. And if you can throw emphasis on building health instead of fighting germs, you have the added psychological advantage that your town is going somewhere instead of just dodging the undertaker.

Fargo, Dakota, is going somewhere. Not with slogans, or contests, or drives, or any other form of community bally-hoo. Just by keeping trained workers on the job all the time to see that every baby and growing child has as good a chance for robust health as forethought and watchfulness and intelligent care can give them. And among the trained workers are to be reckoned the mothers and fathers and school-teachers who have ample opportunity to catch health ideas from the doctors and nurses.

Every Wednesday and Friday afternoon in Fargo you will find a string of young mothers at the health-department offices, each with a baby in arms or a youngster by the hand. They have come to have the boy or girl weighed, measured and carefully examined by the health officer who is, of course, a licensed physician. Other young mothers are taking the children to their family physicians for the same service, for it has become fashionable in Fargo to go to the doctor (particularly when you are very young) to keep you well instead of waiting till you are sick. Sick babies, naturally, are referred to the family doctor, for the health department gives no medical treatment, and there isn't a shadow of "state medicine" about this procedure. But well babies and children have the benefit of expert advice as to when the orange juice should begin, and how soon it is safe to give sun-baths, and the importance of protection against diphtheria, and a host of other matters that mean peace of mind for the mother and strong bones and flesh for the infant.

And when school begins, health is just as much a part of the daily round of fascinating new experiences as the pledge to the flag and the pictures on the blackboard and the first reader. The very first thing in the morning, after the salute is over and the stiff little bodies have settled down comfortably into their chairs again, comes a very important event; marking the daily health record. Every child has his own—a sheet of paper ruled one way for all the school-days in the month and ruled the other for all the vital health deeds of the day. In its proper square each child puts a straight stroke if he has kept the health rule, a goose-egg if he has broken it. "Rise at 8. Wash. Clean teeth. Drink glass of water. Milk for breakfast—no tea or coffee. Cereal for breakfast. Fruit for breakfast. Clean handkerchief. Milk at school in forenoon. Rest for lunch. Wash for lunch"—and so it goes through the day, with the milk and the washing of hands and the bits of rest marching along with the rhythm of the meals, a "short happy evening at home," coming in its proper place and a self-denying ordinance—"No candy or sweets between meals"—bringing up the rear triumphantly. It is a serious business, this book-keeping of the day's habits, and every "yes" mark is a vote for a habit that will spell good health for the voter.

It must not be supposed that this 100 per cent program of daily health has been introduced in Fargo without a struggle. Like most folks in cold climates, a good many Fargoans used to believe in good hot food with no "cow feed," tight windows to keep the cold out, and not too much nonsense about bathing. One little girl who was asked to report how often she bathed, replied tersely and practically "Once in a while when it's dark." A small boy remarked that he used to brush his teeth, but the boarder had moved away and had taken his toothbrush with him. The virtue of the daily health record is that for such youngsters, and for the children of the local college professor alike, the essentials of health are plainly and uncompromisingly set forth in a form which allows the teacher to drive home by all her arts and wiles the utter rightness of healthful living and the utter wrongness of any substitute therefor. And she has been so successful that the children of one school literally drove out of business a candy shop that sought their between-meal trade.

Every six weeks, with the nurse and teacher officiating, the children are weighed and measured, and no opportunity is lost to drive home the point that good habits and good gain usually go together. And the children—and their parents—get the point. . . .

Four or five times during the first eight years of schooling, each boy and girl (unless the parents object, as a small minority do) is given a

careful medical examination by the school physician, who is a part-time assistant on the health officer's staff. Once a year the public-health dentist looks over the teeth of the public and parochial schools. And when there is need for the doctor or the dentist to officiate, the teacher and the nurse join in a persuasive campaign which, sooner or later, is pretty sure to produce results even when the parents are careless or indifferent. . . .

Doctors in Fargo report that they are seeing more "well" children. Produce dealers declare that they have to stock ten times as much spinach now as they did five years ago. A visitor from the government service commented on the scarcity of new tin cans in the city dump. Fargo calls itself "the biggest little city on earth," and statistics show that its babies and "pre-school" children—if not the biggest on earth—do weigh more, age for age, than the American average. Fargo is "sold" to the extent of raising its health budget about \$1.50 per head—less than either the police or the fire department costs—which buys the service of a full-time health officer, a part-time medical assistant, a public-health dentist, a dairy and sanitary inspector, a supervisor of health education, and six visiting nurses. Here is a health plan which hangs together and which, very decidedly, is going somewhere.

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EVOLUTION

The Forum magazine offered prizes for the best definition of Evolution. The following are some of the most original, and meritorious ones submitted:

Evolution—the process of crawling up hill a foot at a time and slipping back only eleven inches—(*Georgia Harkness, Elmira, N. Y.*)

Evolution is the *now* and the *shall be* of the *was* in the *beginning*.—(*J. Landseer MacKenzie New York City.*)

Evolution is a little bit of Darrow in Tennessee.—(*William A. Ward, Clinton, Conn.*)

Evolution is that force of nature which is credited with having made men out of monkeys, and conversely has more assuredly made monkeys out of many men.—(*E. Wilbur Cook, Jr., Danville, Ky.*)

Evolution means gradual growth, which may be explained in the following manner: ox-wagon, Ford, Rolls-Royce; William J. Bryan, Eighteenth Amendment, Al Smith; the Holy Bible, Joseph McCabe, H. L. Mencken; the law of the old West, mob law, Chicago.—(*Bruce O. Taylor, Sulphur Springs, Tex.*) [Prize]

Evolution—a cosmological theory that attributes the origin of the universe to natural development instead of special creation—(*Goldia Cooksey, Norman, Okla.*) [Prize]

Evolution—comprehensively stated, it is that changing process which continuously unfolds link by link, the progressive chain of cause and effect.—(*Yutaka Minakuchi, Glover, Vt.*) [Prize]

Evolution—the theory that all forms of life have a common origin in the dim and distant

past. In that the theory supposes a kinship of all living things, it brings harmony to the world in which we live. In that it reasons out fallacies of the static world in which we were taught to believe, it brings disillusionment and shock; hence, in a society organized to perpetuate truth imperfectly perceived and doctrines thereby formulated, it meets resentment. At best the theory is man's search for truth in a changing world.

—(*L. Alma Lupo, Columbia, S. C.*) [Prize]

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SCIENTISTS TEST THINKING HORSE

(The following from the *New York Tribune* seems to be the report of a genuine case of animal phenomena:

"The three-year-old colt, Lady, of Richmond, Va., said to be a "Mind-reading horse," has been investigated by Dr. J. B. Rhine and Dr. Louise E. Rhine, of Duke University, with the co-operation of Professor William McDougall of that institution. The colt is said to answer questions and give answers to simple problems in arithmetic by touching lettered or numbered blocks with her nose. The investigators witnessed her answer in this manner—questions on various subjects, even when the questions were not spoken. Dates on coins could be told, they reported, and numbers written on a pad could be given with almost perfect precision.

"The owner, Mrs. C. D. Fonda, was then restricted in various ways, in order to discover possible methods of signalling. She was asked to keep silent and motionless as far as possible; this did not seem to interfere. She was next blindfolded and turned partly away from the horse. The horse still succeeded. A board screen was then held up beside the colt's head, obscuring all but the lower extremities of the observers. Results were still good. Even with Mrs. Fonda entirely out of the tent some results were obtained, but the colt became unmanageable when she discovered the absence of her mistress.

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"On certain occasions, when the colt was working well, the owner would be eliminated entirely from the process by keeping her ignorant of which block the horse was to touch. Good results were thus obtained by Professor McDougall and Dr. Rhine, they reported, even when they stood with eyes shaded from all present, avoiding any motions and gestures. There appeared to be no loophole, they state, no reasonable possibility for signalling, either of a conscious or an unconscious character.

"The state of the normally active colt, when she was working well, was markedly passive, as if she was almost asleep, with eyes half closed and head lowered, so that one could hardly believe she was on the alert for delicate signals," Dr. Rhine stated; "Sometimes she even became too "sleepy" to move, and had to be touched up with the whip. The colt is not well broken, and seems to be easily affected by the weather. Results therefore vary and the owner herself cannot always succeed well in getting results."

THINKING

In a recent number of *The Forum*, Mr. Henry Ford, in an article on "My Philosophy of Life," expresses some very fine views on the value of thinking and of experience:

Thinking is the hardest work there is, which is the probable reason why so few people engage in it. If it were possible first to teach people how to go to work to think and then to think, there would be hope for all sorts of things.

It is easy to have ideas. But whose are they and what are they worth? Merely listening with all intentness to catch and remember something that someone is offering out of the essence of wisdom is not thinking. We all have intelligence, for intelligence is the ability to receive; but we have little thinking.

Thinking is creative or it is analytical. Intelligence comprehends the outlines of a thing. Thinking breaks it into its elements, analyzes it, and puts it together again. . . .

The secrets of life are open to the thinker. Thinking is the work of digging to the foundation and has the aid of higher lights. Thinking calls for facts, and facts are found by digging. He who has gathered of this wealth is well equipped for life. . . .

Our discovery of Truth will be one of the great surprises of human experience. When the Truth comes everywhere, it will be a great surprise to see how near we have been to it all the time without recognizing it, and to see how little are the changes to be made in our exterior mode of doing things. Our experience is a great preparation. It is a preparation to know the Truth when we meet it. Of course, there are many ways of arriving at this goal. Men have been striving for it ever since civilization began. All right activity has been contributing to that ultimate result. . . .

There is nothing new except a new appreciation, a new understanding, and this is the result of experience, and the result of experience can only be character. I believe that all we are here for is to get experience and form character. Although our beginnings may be small, yet daily we are adding to our sum total of knowledge of reality—those eternalities of which real life is composed. I believe that our conscious individuality will never be lost. No matter what plane of thought we may inhabit we shall be in full consciousness of our birthright of thinking, and by each experience we shall improve our character. . . .

The Truth we discover, know, and use, sets our value in the world.

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MORALITY; AGNOSTICISM

Dr. Will Durant declared in a recent lecture:

"Morality is hard to define, Immorality is other people's morals!

"Everything is good—moderately.

"This is contrary to our patron saint today. Our modern patron saint seems to be Oscar Wilde, whose motto was: 'Nothing succeeds like excess.'

"Life's greatest adventure is thought, but most of us do not think, we simply believe. You think it is a simple thing to think? Try it.

"Who can judge the greatness of a thinker? The human adventure is the audacity with which a man faces the complete mystery of the world.

"Even if we are agnostics, we do not live agnosticism. We all make our choice of philosophy. In all the history of mankind, the essential process is the process of pursuing human knowledge."



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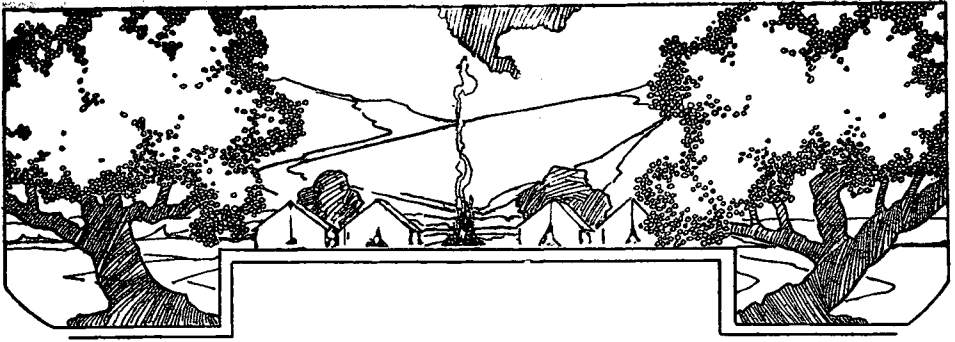
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The fee set for 1929 is \$45.00 per person. Young people under 15 years of age, \$25.00. Where there is more than one child in the family the rate will be \$25.00 for the first and \$15.00 for each one additional. Those who have need for special terms of payment will please so advise us. Members who respond will help greatly if they are able to pay the Camp fee in full, or to send at least one-third with their registrations.

Brothers of the Star, we of the management are your servants in this great enterprise. Will you be with us in this service gladly given to Him whom it is joy to serve?

We will do our utmost but we must *now* have your whole-hearted support which to be effective must take the form of *prompt registration*.

We are awaiting your response. *Will you not help with an answer by first mail?*

LOUIS ZALK, *Manager.*

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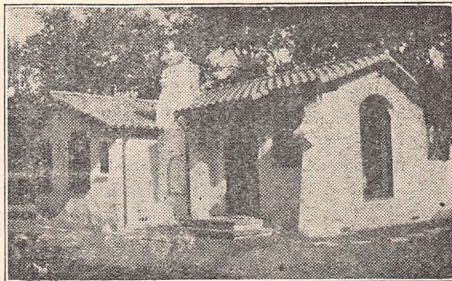
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